A PLAINE AND familiar Exposition of the Ten Commaundements, with a methodicall short Catechisme, containing briefly all the principall grounds of Christian Religion.

Newly corrected by the Author.

PSAL. 119. 30.

The entrance into thy words sheweth light, and giueth vnderstanding to the simple.

AT LONDON
Printed by *Humfrey Lownes* for *Thomas Man*, dwelling in Pater-noster-Rowe, at the signe of the Talbot. 1606.

To the right Worſhipfull Sir Anthony Cope

Knight, grace, mercy and peace from Ieſus Chriſt.

SIr, the Lord the ſearcher of all hearts knoweth, that vvhen theſe Sermons were firſt preached, it was neuer once intended that they ſhould come to the preſſe. And therefore the whole diſcourſe was ſo framed both for matter and manner, as might beſt fit the capacitie and neceſſitie of the preſent auditorie. But ſince ſome of the ordinarie hearers had publiſhed their notes (as themſelues could gather them in the time of the Sermon) without our knowledge or conſent, and many faults were eſcaped in writing and printing, which by due care and foreſight might haue beene prevented: therefore both for our clearing, and the better ſatisfying of the Chriſtian Reader, we were compelled to review and refine the whole Treatiſe. Wherein we haue iointly laboured (as neere as we could) to ſet down euery thing, without addition or detraction, as it was firſt deliuered in the publique Miniſterie.

Many reaſons there are, which moue vs to dedicate theſe our poore labours vnto your worſhip.

Firſt, to teſtifie our vnfained thankfulneſſe for all the ſingular favours, which we haue receiued at your hands, for the ſpace of theſe twenty yeares. Wherein you haue alwaies ſhewed your ſelfe as willing to ayde and defend vs in our iuſt cauſe, as you were carefull to make choiſe of vs, at our firſt entrance into our places.

Secondly, becauſe we know not how ſoone we ſhal finiſh the dayes of our Miniſterie, wee thought it our dutie to giue ſome taſte, and to leaue ſome teſtimonie thereof vnto the

world, to witnesse your godly desire to discharge the trust committed vnto you, and our faithfull indeauours; to performe the duty belonging vnto vs.

Lastly, for that your selfe hauing formerly heard whatsoeuer is heere set downe in writing, & also hauing throughly knowne the manner of our doctrine and conuersations, you are best able euen of your owne knowledge, to make our defence to any that shall vniustly except against vs.

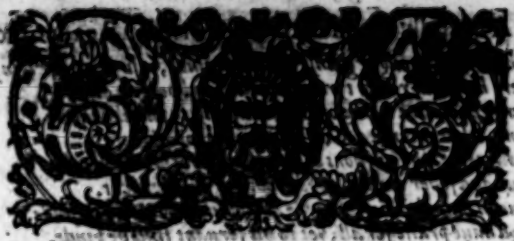
¶ We haue annexed vnto this Treatise an exact and pithie Catechisme, made by a godly learned friend of yours; that such as are wearied with the larger discourse vpon the commaundements, may heere bee refreshed by a compendious abridgement, of all the substantiall points of religion.

The name of the Author, wee haue purposely suppressed. But we hope herein that we haue neither wronged him, nor others. For the excellencie of the worke, will easily manifest the workman.

And thus with due acknowledgement of the manifolde comforts receaued from your selfe, and the good Lady your faithfull wife, we commit you and all yours to the mercifull protection of almighty God: beseeching him, so to multiply his graces vpon you, that you may see many good and happy dayes in this life, and inherit euerlasting blessednesse in that which is to come. *Hanwell*, the 15. of *September*. 1604.

Your worships much bound, and in all Christian duties to be commanded,

IOHN DOD, Robert Cleaver.



A friendly counfell to the Chriſtian Reader, touching the Author and his booke.

REader, we happy are that liue, in this bleſt age of light,
VVhen by Gods grace and gifts to men, Chriſts Goſpell ſhineth bright:
And happy ſure, in mine eſteeme, are thoſe that Paſtors haue,
VVho faithfully will ope Gods law, in loue their ſoules to ſaue:
That will mens very hidden faults make knowne vnto their heart,
Their owne worth that diſclaime they may, and find in Chriſt a part.
Such faithfull paines ſhall conuert ſoules by God Almighties ſtrength:
When blind and lazie faithleſſe droanes ſhall be detect, at length,
To be the troublers of the ſtate, chiefe workers of all woe, (1. K. 18. 18.)
To king, to church, to common-wealth, as ſworne true to mans foe.
If then thou liue in ſuch a place, where Gods ſuch guide doth giue,
Oh bleſſe his name, attend his voice, obey his law and liue:
But if in place thou haue abode where ſtorance darke doth raigne.
I wiſh thee farther ſeeke for truth, or there do not remaine.
For why (alas!) where viſion failes, the people periſh muſt;
And ſoule, not good for want of truth, to hell, when corps to duſt,
But yet if that to Chriſt thou would'ſt, in this darke ſhade of night,
See heere a little ſtarre God ſends, to leade to your true light.
A mirrour of Gods perfect law, vvherby thou ſinne mayſt ſee,
And ſeeing ſhun, and flie to Chriſt, that he may couer thee.
This vvill pull downe thy Popiſh pride of meriting conceits,
Of able ſtrength to keepe Gods law, and ſuch like deepe deceit
Of iugling Satan, blinding ſoules, and keeping men in ſinne,
And yet bewitching them to hope, heauen by workes to winne.
Yea farther yet, if ſo thou wilt chooſe this to be thy guide,
Leade thee it will in perfect path, that feete ſhall neuer ſlide:
Or if thou ſlip, recouer thee it will, if erre, recall:
If feeble, ſtrengthen and preſerue, at leaſt, from finall fall.

Math. 13. 16.
Act. 20. 27.
1. Cor. 14. 25.
2. Tim. 2. 25.
Hoſe. 4. 6.
Mala. 2. 8.
Ezek. 34. 2.
Prou. 29. 18.
Prou. 19. 2.
2. Theſſ. 2. 8.

And what there, through 'gainſt authors minde, at firſt appear'd in ſight,
By notery hand, in order yre vnexpreſſ'd, and homely dight?
Yet marke herein a marke of God, bringing to publike view
Luk. 12. 3. *Of many, what intended was for priuate good of few;*
And now reuiſ'd by authors eye, and faults of print correct,
2. Cor. 2. 1. *In graue and ſober modeſt weede, not gariſhly bedeckt.*
Receaue in loue this holy vvorke: by which if good thou finde,
Let God haue praiſe for all; yet to his ſeruant thus be kinde,
To wiſh that ſtill his life may be, to Gods moſt glorious praiſe,
To Churches good, and Chriſtians ioy, vvith length of happy daies.

E. C.

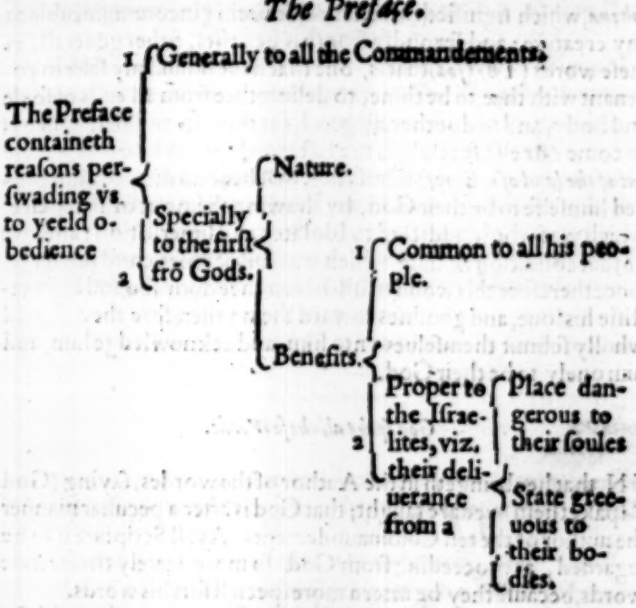
Of painefull Paſtors and their flockes.

When ſilly ſheepe, by skilfull ſhepheards crooke,
In paſtures faire and greene are duly fed,
Led all along by ſome ſweet running brooke,
Like Chriſtall ſtreames from flowing fountaines head,
In ſafety ſuch may feede and nothing dread.
Ablеſſed ſhepheard hee, that ſheepe ſo feedeth.
Many a ſheepe (God wot) ſuch ſhepheard needeth.

Keepe on your courſe good ſhepheards, tend your fold:
No ſeaſon ſlip, ſoules of your ſheepe to gaine,
In parching ſun ſhine, nor nights pinching cold.
Greater reward ſhall be for greater paine.
He'll pay your hire, which for his ſheepe was ſlaine.
They that win ſoules, like ſtarres (by Gods aſſent)
Eternally ſhall ſhine in firmament.

Of paiocchi Pagors and their flocks.

The Preface.



Exod. 20. 1.

God spake all these words and said, I am the Lord thy God, which brought thee out of the land of Egypt, *out of the house of bondage.*

THESE words containe a preparation, to stirre vs vp with all care, and conscience to keepe the lawe of GOD: which partly concerneth the obseruing of all the commaundements in generall, and more speciallie the keeping of the first. That preparatiue which pertaineth to all, is in these wordes (*God spake*) that is, that seeing they haue God for their author, and immediate teacher of

them, euen by his owne voice; therefore wee muſt ſettle our ſelues to obey them without reſiſtance, or gaine-ſaying. That which belongeth to the firſt, is drawne, firſt from the nature of God, being *Iehoua*, which ſignifieth his eſſence, & beeing incommunicable to any creature: and ſecondly from his benefits, either generall, in theſe words (*Thy God*) that is, one that haue bound my ſelfe in couenant with thee, to be thine, to deliuer thee from all euils of ſoule and body, and to doe thee all good, for this life, and that which is to come: or elſe ſpeciall, in the laſt words (*which haue brought thee out of the land of Ægypt*) ſignifying, that hee had ſhewed, and proued himſelfe to be their God, by drawing them out of that place, which was wholy addicted to Idolatry and ſuperſtition: and out of that condition & ſtate which was full of miſerie and bondage. Since therefore this wonderfull deliuerance doth aboundantly teſtifie his loue, and goodnes toward them; therefore they ſhould wholly ſubmit themſelues vnto him, and acknowledge him, and him onely, to be their God.

God ſpake all theſe Words.

God is after a peculiar manner the author of the 10. Commandements.

IN that hee bringeth in the Author of the wordes, ſaying (God ſpake them) wee are taught, that God is after a peculiar manner the author of the ten Commaundements. As all Scripture is to be regarded, as proceeding from God, ſo more neerely theſe tenne words, becauſe they be after a more ſpeciall ſort his words.

That this is ſo, it is proued plainely in *Deut.* 5. 22. where *Moſes*, hauing repeated this law, ſets downe two priuiledges that it had aboue all other Scripture, to win the more authority vnto it.

1. Firſt hee ſaith, *Theſe words the Lord ſpake vnto all your multitude*: noting this vnto them, that whereas the ceremoniall, and iudiciall lawes were deliuered by the Miniſterie of Angels, and the other Scriptures by the meanes of the men of God the Prophets; theſe wordes, and theſe commaundements, God himſelfe, in his owne perſon, full of maieſtie and terror, accompanied with his glorious Angels, in a flame of fire, did pronounce ſo terribly in the hearing of them all, as that they trembled, and came to *Moſes*, requeſting him that they might no more heare God ſpeaking on this maner:

for

for if they did, assuredly they should die for feare. Wherefore, in this first regard they must bee exceedingly reuerenced, because Gods owne voice did speake them.

Secondly for the writing of them, they were not written as o-ther Scriptures, (which Saint *Peter* saith, Holy men of God wrot according to the instinct of Gods holy spirit) but GOD himselfe did write them, with his owne finger; not vsing thereto either men or Angels, as instruments. Yea, at the first all-holy himselfe made the tables wherein they were written, that there might bee nothing in them, but onely the immediate worke of GOD: but afterward, when *Moses* brake them before the *Israelites* that had made the golden calfe, thereby to shew that they by their Idolatry had bro-ken the couenant, and were worthie to be cast off, then though God did bid *Moses* make the second tables, yet himselfe wrote the law, not vsing thereto the ministerie of any of his creatures; shewing that in this regard they bee more specially Gods words, and so more to be regarded. 2. Pet. 1. 20, 21. Deut. 9. 17. Deut. 10. 1.

And beside this testimonie, diuers reasons may be vsed, to shew that these are Gods owne will and words after an extraordinarie manner.

For the wonderfull and perfect holinesse, that is contained in them, sheweth who is the maker of them: because there is no good duty, which God bound *Adam* to performe, but is comprehen-ded and commanded in one of these: and there is no sin, that wee are bound to abstaine from and eschew, which is not forbidden in some of these ten words. It was aboue the wit of men or Angels, to containe in so fewe wordes the whole perfection of our duty, to God, and man.

The lawes of men, though they fill many large volumes, yet they are imperfect, and daily something is to bee added to them, that was not before thought vpon, and some things to be taken a-way which now more experience hath taught not to be so profi-table; so that yet they stand in neede still of renewing and men-ding: but this law is so absolute, and doth set out so full and com-plet a righteousnes, that if one could fulfill them all, hee should be fully acceptable vnto God, and needed not flie to Christ to be his Redeemer. For indeede this meeteth with all sinnes, yea with the

firſt and leaſt motions: as *Paul* ſaith, that he had not knowne that luſt (meaning the motions of originall concupiſcence) had beene
Rom. 7. 7. ſinne, but that the law ſaith (*thou ſhalt not luſt*). And as their perfection of holineſſe doth witneſſe ſufficiently, from what an one they had their beginning; ſo further this will proue them to bee the words of God, becauſe they be written and engrauen in euery mans conſcience: ſo that let wicked men ſtriue, and labour, and doe what they can to make themſelues Athieſts, yet it will not be they cannot blot out Gods writing. Theſe lawes ſtick imprinted
Act. 14. 17. in their hearts and ſoules, ſo firmly, that they cannot be remoued.
Rom. 2. 15. For as *Paul* ſaith, God hath not left himſelfe without witneſſe: but in euery mans boſome, and euery ones nature, hath planted ſo much of his law, as will ſerue to leaue them without excuſe, and to condemne them. For who is there among the moſt prophane men, whoſe ſoule doth not conſtraine him, euen againſt his will, ſometimes to confeſſe that there is a God, and one onely true God, and that this God is to bee worſhipped alſo by ſuch meanes, as himſelfe hath appointed, and that he is not to be blaſphemed, nor his name to be abuſed: but that hee is to be reuerenced, and that ſome time is to be ſet apart and conſecrated to his worſhip. Who can race theſe lawes out of their owne conſciences, though they doe what they can, and ſtriue neuer ſo much to extinguiſh this naturall light?

So for the ſecond table, what mans nature doth not tell him that there is an order of gouernment among men, which muſt not nor cannot without ſinne be violated? And ſo, heathen and vngodly men, hauing committed murther, were not able to ſtand before the fury of their owne conſciences, but were in a continuall chafe and vexation: which ſheweth, that euen corrupt nature bringeth with it this knowledge into the world, that we muſt not kill. And for vncleane perſons and adulterers, though in time of their proſperity, they haue ſoothed vp themſelues, and hardned their owne hearts by liuing in pleaſure, and giuing themſelues to idleneſſe, and the luſts of their fleſh, and ſo ſeemed to wipe out this law: yet in miſery, when any affliction hath wakened their drowſie hearts, this would giue them no reſt, neither durſt they abide the face of their owne conſciences, but were driuen to acknowledge the filthineſſe

thineſſe of their ſinnes. And ſo in the reſt of the commandements.

Furthermore, all the puniſhments that are at any time inflicted vpon the world, haue come frō the diſobedience againſt this law; and all the mercies and benefits that men enioy, proceed from the obedience yeelded to it. For when God ſets downe his curſes & his bleſsings, doe they not runne thus? If thou obſerue and keepe Deut. 28. theſe Commandements, then thou ſhalt be bleſſed, in ſoule, in bodie, in children, in cattell, in field, in all thinges thou puttest thine hand vnto. Contrariwiſe, if thou wilt not obey, but neglecteſt them, then ſhalt thou be curſed in all things.

Laſtly, Chriſt himſelfe came into the Worlde to keepe theſe lawes. For they require a perfect and abſolute obedience, as they are perfect: which ſeeing no man could do, therefore Chriſt tooke our fleſh vpon him to fulfill them; that as *Adam* by his diſobedience had caſt vs out of Paradiſe, ſo hee by his obedience might bring vs into heauen? and hee came not onely to performe them himſelfe fully, but alſo to make his Saints able to obey thē, though not in perfection, and without any defect, (for that onely he himſelfe can do) yet in truth and ſincerity: for that he requireth of all his members.

Since therefore God hath had ſuch ſpeciall regard in deliuering Verſe. 8. theſe lawes, wee muſt hence learne, with all reuerence to hearken vnto them, and willingly to beare the admonitions and rebukes that are contained in them; whoſoeuer we be, and whatſoeuer he is that applieth them and ſpeaketh them vnto vs. And in ſo doing, wee ſhall in truth ſhew our ſelues to beleeue, that God is the author of theſe words, if we can be content to endure that theſe precepts ſhould be preſſed and vrged vpon vs, though by one that is our inferiour, and baſer in outward reſpects than our ſelues. When *Ehud*, a man of meane note, came to a Heathenish king and barbarous tyrant, bringing a meſſage from GOD, hee aroſe from his throne to attend vnto it, *Iud.* 3. 20. Yea when wicked *Balaam* was to vtter the word of God vnto proud King *Balacke*, he was commanded to ſtand vp to heare the parable, *Num.* 23. 18. If then this Heathen King was to giue reuerence vnto the meſſage of God altogether againſt himſelfe, beeing alſo deliuered by ſo wicked a meſſenger: much more ought wee with all feare and thankfulnes

to imbrace theſe lawes, which the moſt holy God deliuered in his owne perſon, and that for the greateſt good and ſaluation of all that receiue them. And this affection was in *Iob*, as he teſtifieth of himſelfe in his 31. chap. 33. ver. that though hee was a man of ſuch wealth and authoritie, as that hee could haue made afraid a great multitude, & could haue cruſhed them by his power: yet the pooreſt and moſt contemptible might haue dealt with him; and if they had ſeene any fault in him (as who liueth ſo iuſtly, but ſometimes thoſe that be about him may ſee infirmities in him?) and had come to tell him that he had broken the law of God, he would haue bin quiet and mild, and ſo farre from fearing them with rough words, as that himſelfe would feare before God, & labour to get pardon. He would not chafe with thoſe that brought Gods rebukes vnto him, and ſay, What haue you to doe to meddle with me? who gaue you authority to controle your betters? but, controling himſelfe, kept within his owne doores, to humble his ſoule before God, and to ſeeke reconciliation with him.

The like may we ſee in that holy Man *Dauid*, who though hee was a King, annointed at Gods appointment, and a Prophet of excellent gifts, a valiant warriour, & had foure hundred men well appointed waiting on him: yet when *Abigal*, a woman and meane in compariſon of him, came alone & brought with her the ſword of the ſpirit, the law of God, that it was not lawfull for him to cõmit murther, and to reuenge his owne cauſe. What though *Nabal* had done iniurie? yet ſhee would knowe of *Dauid*, whether hee might lawfully kill one in his owne priuate reuenge contrarie to the law of God.

Now when *Dauid* ſeeth that ſhe commeth ſo well appointed, and brings ſuch ſtrong reaſons, and that he could not ruſh on *Nabals* blood, but he ſhould ruſh vpon the ſword of God; he leaueth off, & thanks her for her good counſell. So that when ſhe brought the law of God for her warrant, this was ſo good a warrant, as that *Dauid* durſt not but yeeld vnto it.

2. Chron. 25. 15, 16. Contrary to this, was the practiſe of *Amaziah*, that, when hee moſt abſurdly had taken and ſet vp the Gods of the Edomites, and God ſent the Prophet to tell him that hee had dealt fooliſhlie, to worſhippe thoſe Gods that could not ſaue their owne people

people, nor themselues out of his hands: he now, could not beare this, but begins to mock & threaten. Who (saith he) made thee of the Kings counsel? Art thou become a councellour now to tell the King what he hath to do? hold thy peace, least thou be smitten.

The Prophet seeing him to despise the rebuke of God, would not bestow so much labour, as to giue him any more admonition: but, said. I will hold my peace as you did bid me; but know, that thou shalt surely perish, because thou hast done this thing, and not harkened to my counsell. Though it was foolish and naught in him to do that thing, yet if he could haue harkened to the Prophet of God bringing the law of God, he had beene on the mending hand, and all would haue been well: but when he would do sinfully, and withall refuse to be admonished, then he must needs be destroyed. And so he was shortly after, most fearefully, and strangely, by the hand of God, and neither his kingdome, nor his wealth, nor any thing could keepe off the iudgment of God, and destruction from him.

So then, will we shew that we do in truth beleeue, that these be the wordes of God? then must we, when any man shall presse anie of these lawes vnto vs, straight waies yeeld and stoope vnto them, & then indeed we confesse that God spake all these words. But if we begin to shift, and cloake and colour, and distinguish, then we declare euidently, that our heart is not perswaded that God is the author of them.

Secondly, we may learne, not to be afraid or ashamed to stand for them, as also to practise them in our liues, though the Atheists and prophane sinners of the world, mocke and scoffe at vs neuer so much for the same. For what need we be ashamed to maintaine those words, which God himselfe was not ashamed in his owne person to speake? and whereof Christ saith, He that is *ashamed of me*, and my words, before men in this world, I will be ashamed of him before my Father in the world to come. If God had but sent his Angels vnto vs with any Commandement, the glory of such messengers should make vs bolde to defend and maintaine the message: but since God did not send an host of Angels, but came himselfe in his maiestie, accompanied with all his holy Angels, waiting and attending vpon him, should not we now giue much Marke, 8, 38.

more

more reuerence to those things, which he spake, and take much more courage to stand for the maintenance of his commaundements?

This serueth therfore exceedingly to condemne their dastardlinesse, that are afraid to keepe the Sabbath, or to do any such dutie, because they should bee counted Puritanes. But is it not better that men should hate vs without cause, then that God should haue a quarrell against vs vpon a iust cause?

Is it not much better that they should scoffe at vs for good, then that God should plague vs for euil? What a shame is it therfore for vs, that when wee heare wicked heretiques speaking against the law of God, and prophane Atheists breaking his lawe, and blaspheming his name, wee should hold downe our heads, & become mute, as though it were a matter of some great discredit for vs, to speake for that which God himselfe, in his own person, hath so highly recommended vnto vs?

3. Thirdly, this serues to teach vs to keepe this law spiritually, because it is spirituall: for such as God is that made the law, such is that lawe which hee made. It reacheth therefore to the inward parts of euery man, and lyeth close vpon his conscience. And indeede in this it dooth especially differ from the lawes of men: for they doe tye the hand, and the tongue, and the foote, to the good-abearing, and take notice if any of these be faultie against them: but they meddle not with the heart, and make no question of the inward motions of the soule, because man can bring in no proofe of such a breach of the lawe, neither can hee haue anie witnesse against the inward corruptions. But God searcheth the hearts and tryeth the reines, and entreth into the secrets of the soule: and therefore hee commaunds vs to loue him with all our heart, and with all our soule: not contented with such a loue onlie, as is declared by the outward behauiour of the bodie. And so for our neighbour, hee commandeth vs to loue him not outwardly onely, in salutation, courtesie, and good speeches: but inwardly also as our selues, that is, in truth, constantly, feruently, and without guile and dissimulation. Therfore all the obedience performed to God, must proceede from within, and come from the heart, else it shall bee no whit acceptable to him: that which

Reuel. 2, 23.

groweth

groweth without, if it come not from the roote of sincerity within, shall afford no comfort to our selues: but if wee will that our outward obedience bring forth any fruit to our owne soules, or glory to God wee must looke that it haue it beginning from an vpright, sound, and faithfull heart. Now, then our obedience shall be spirituall, when it proceedeth from the soule, & is done to a good end: but whatsoeuer is done for merit, as the Papists doe, or for vaine glory, as the Scribes and Pharises did; this is not spirituall, this proceedeth not from the loue of God, but from selfe-loue: this is a reflectiue kinde of friendship, that maketh vs doe something vnto others, that they may recompence vs againe, with the like or a better reward. But then is our obedience true and vpright, when it commeth from a good heart, with desire and purpose to shew our obedience to God, and our loue to men.

All these words.

GOD spake not the first Commandement only, nor the second, or third, and left there: but he spake them all; and gaue as strict a charge to keepe euery one, as any one; and no one was vttered by Gods voice, or written with his owne finger, more then the other. Whence is to be learned, that whosoeuer will haue any true comfort by his obedience to Gods law, must not content himselfe to look to one, or two; but must make conscience, and haue a care to keepe them all and euery one. First, because he that is the author of one, is the author also of al the rest; and hee that hath promised a reward for keeping one, hath promised a reward also for keeping all: and he that threatneth to punish the offender, doth not say, if thou breake this, or that, thou shalt be cursed: but he that continueth not in all without exception, is accursed; and liuing, & allowing himselfe in the breach of any one, shall bee sure to beare the wrath of God, as guilty of all. For he that doth many good things, and yet alloweth himselfe to be disobedient but in any one thing, standsin danger to reuolt continually, and to become a wicked & open persecuter. As this was *Herods* case, hee did many things according to *Iohns* preaching, and did heare him gladly, and for other commaundements was reasonable willing to bee ruled: but for the seauenth he must needes haue a dispensation, and hee kept

Deut.

Rom. 1. 2

James, 2, 10. *Deut.* 27, 26, 3

Mark, 6, 20.

this reſolution, that let all the Preachers in the world ſay what they would, hee would not bee brought to leaue his inceſt, nor to part with his brothers wife. Therefore we ſee how ſoone he fell to breake, firſt, the third commaundement, in ſwearing to that light and wanton woman, to giue her whatſoeuer ſhee ſhould aske, and then alſo he grew to perſecute *Iohn*, and cut off his head: ſo taking liberty to himſelfe to breake the ſeauenth commandement, he caſt off all care & regard of the reſt: So the yong man in the Goſpel, he
Math 19,22. thought himſelfe in a good forwardnes to heauen, and indeed he had done many things, and many good parts were in him, ſo that Chriſt himſelfe did loue him: but when Chriſt had told him, that one thing was lacking, and that he muſt ſell all that hee had, and if he did ſo, he ſhould be no looſer (for he ſhould haue an inheritance (but then hee muſt knowe where his inheritance ſhould lie, and whence he muſt look for his reuenewes namely from heauen) then he looked ſadly, & went his way. He could haue been content to haue had that inheritance, that Chriſt ſpake of, ſo that hee might keep his earthly poſſeſſions too: but if the queſtion were, whether hee would take heauen, or earth, hee choſe rather to leaue heauen, then to part with earth. So that he that liueth wittingly & purpoſelie in the breach of any one commandement, falls away from the reſt: as contrarily he that hath reſpect to all the commandements, is ſure that he ſhall neuer be confounded. *Pſ.* 119.6. And ſo *Iames* ſaith, *Cap.* 2.*v.* 10. *Hee that keepeth all, and breaketh one, is guilty of all*: not meaning, that if one through infirmity ſlip into any fault, hee was ſtraight way guilty of the whole law, (for it may be truly ſaid, that he, that breaketh all, through weaknes, not allowing himſelfe in it, but ſtriuing againſt it, and crauing pardon, is guilty of none) but this hee meaneth, that whoſoeuer ſeemeth to keepe all the other commandements, and yet will willingly maintaine, and beare with himſelfe in the breach of one, he did neuer performe any true obedience vnto any. Though one be no thiefe, yet if he be a Sabbath breaker, he breaketh the whole law. For if one aske him, why do not you commit adulterie? and he ſay, becauſe God commandeth that I ſhould not, then hee would keepe the ſabbath alſo, for they be both alike the commaundements of God: but if it bee not becauſe God cõmandeth, then he doth not obey the law, but ſerue himſelfe.

himselfe. Therfore he that makes no cõscience of all Gods lawes, hath no soundnes and fidelity in him, because he doth not remember that God spake all these words.

The vse of this is, first to confute Popish religion, and to proue that they be altogether carnal, and sinfull people, & make no conscience of any law of God; because, for the second cõmandement, they do wholy allow themselues to breake it: for the scope & sum of that commaundement is, that wee should serue God, not according to our owne inuention, but according to his will: but their religion, what is it but a meere deuise of mens braines? and what doth it consist of, but of the precepts of men? For where doth the word of God teach them to make *Images* lay-mens bookes? nay, doth not God directly call them teachers of lies? And what warrant haue they for their Masses and pilgrimages, and such other stuffe, wherewith their religion is pestered? Therefore they bee hypocrites, and make no conscience of any of Gods commandements. And most of them haue no care of the Sabbath, but haue more regard of their Idol holy-dayes, which the Pope hath appointed, then of the Sabbath day, which God hath commaunded. So, for most carnall professors among vs, who almost is there that regardeth the Sabbath & feareth to breake it, any further then the law of man will take hold of them? and some be afraid, least, if it be known, they should be reproued for it publiquely, and the minister would let them heare of it in the Church. But if they could keepe themselues close from the Magistrate, and Minister, would not most men willingly bee following their businesse that day? This is to proclaime themselues hypocrites, and that they haue no feare of God, nor regard of him in their hearts. Oh but they hope they are good Christians, and do keep the law of God, for they do not steale, nor sweare, nor lie: but do they not know that GOD spake all these words, and therefore hee hath no sound heart, that addicteth not himselfe to keepe them all.

Vse, 1. Habac. 2, 18.

This must teach vs also, that when wee see that GOD doth not blesse vs according to his promises made to those that feare him, then wee must examine our selues diligently concerning our obedience to this his law; whether we liue not in some sinne, or whether some old sin lie not in vs, which hath neuer been repented of

Vse, 2.

for certainely God layeth no punishment vpon vs, but onely for contempt, or neglect of his law. Wherefore when he strikes vs; we must begin to examine our obedience. So did *Iacob* in *Genesis*, whē his sonnes *Simeon* and *Leui* had committed that cruell fact, and hee was therfore become odious in the sight of the people of the land: then he knowes that there could not be such trouble without, if all were well within. Therefore he begins to search his family, and to see how all thinges went there, and then hee perceiueth presently the cause of all these stirres; for his house was stained with Idolatrie, his wife had gotten her fathers Idols, and many of his people were infected with superstition. Then no wonder, though there were such troubles abroad, when there was such disorder at home. Therefore hee purgeth his house of all this filthinesse, and burieth all these Idols in the ground, that they might neuer hurt him or anie of his, any more. Also this serueth for the singular comfort of all Gods children, That sith all these be Gods Commandements, euen all, as well as one; therefore they shall haue power also to obey them all, as well as one, For that God that hath enabled vs to keepe some, can as well strengthen vs to keepe all the rest: because that power which we haue to obey one, is not from our selues, but from the worke of God in vs. And indeede God doth not giue vs these lawes, that we should imagine we can obey thē of our selues, but that (seeing our owne wants) we should goe to him for helpe. Why then should not euery Christian hope to be able to yeeld obedience to God, in whatsoeuer God commandeth him? As God witnesseth this of *Dauid*, that he was a man after his owne heart in all things, saue in the matter of *Vriah*: for there he sinned presumptuously, his heart was vpright in all things else. And like wise as it is spoken of *Zachary* and *Elizabeth*, that they were perfect and vnblameable in all things: (not that they were quit from all infirmities, or had not their faults as well as other Saints, but they were vpright and sincere, their heart was true with God) euen so God can and will giue grace vnto all his, to obey euery one of his commaundements with a true and vpright obedience. So that no man ought to discourage himselfe: But oh will some say, for other things I haue some hope that I shall ouercome them: but I shall neuer get the better of this or that sin while I liue. Well thē, other

Gen. 35.

1. Kings. 15. 5.

Luke, 1. 6.

sinnes

sinnes you hope you can ouercome; but whether haue you power to subdue them by any vertue of your owne, or from the working of Gods spirit in you? If you say from your selfe, then you speake ignorantly and foolishly: for flesh cannot kill any sinne, this must be the worke onely of GOD: but if you say that Christ Iesus did giue help vnto you against them, why should you doubt of victorie against this? He that gaue you ability to ouer-rule your flesh in some things, cannot hee giue the like in all? yea, this very mercie, that he hath giuen you a disposition & power to obey him in one commandement, is a sure testimonie to you, that hee will doe the like in the rest; so that by humble, faithfull, and feruent prayer, you craue this grace at his hands. This therefore which he saith, God spake all these wordes, is a meruilous encouragement to the Saints; that therefore, feeling their wants in any duty, they may goe to God and say, Lord, thou art the author of all these commandements alike, and the keeping of them all pertaineth to mee as well as to any other: thou knowest O Lord that there is no power in me to obey the least of them; therefore I come now for help & grace from thee, to make me obedient to all as well as thou hast to some: so we shall obtaine grace to keepe euery one, as well as any one.

I am Iehouah.

THis word signifieth the essence of God, and his absolute perfection in all his attributes. It is expounded in *Hebrewes, 13. 8. Christ yesterday, and to day, and the same for euer*, and *Reuel. 1. 4. he that was and is, and is to come.* He that is the selfe same in all his properties euermore, as hauing his being in and of himselfe. It declareth, first, Gods eternity, whereby he differs from all creatures, whereas men and Angels, though they bee euerlasting, and so shall haue no ending, yet they be not eternall, for they had a beginning from him, as other thinges had, but hee from none. Also power, and wisedome, and mercie, and iustice, & such other things which are properties in men and Angells, in him are natures; in vs they are weake and imperfect, in him absolute and perfect. Men and Angels are strong, mercifull, just, patient, true; but he is strength,

mercy, patience, and truth it ſelfe: in them theſe things are qualities, and finite, and therefore changeable: in him eſſentiall & infinite, and conſequently vnchangeable.

This muſt teach vs earneſtly to ſeek his loue, and fauour, which if we haue, nothing can hurt vs, *for in him we liue, moue, and haue our being*. Hauing his loue, we haue all power, wiſedome, and counſell on our ſide. If he be perfect in himſelfe, & all creatures haue, what euer they haue, from him, what neede we feare (hee being with vs) what all the creatures can doe againſt vs? ſeeing that all their power is deriued from him, and vſed at his direction. We ſee among men, if there be one, whoſe eſtate depends wholly vpon his Lands lords courteſie, that may put him out, and begger him when hee pleaſe, how carefull hee is to pleaſe him, and haue his fauour, leaſt through his diſpleaſure he ſhould be turned out of all. So is it with all the men on earth, they be all Gods tenants, and that at will, no man holdeth any thing by leaſe for an houre, our breath is not our owne, but his. It is at his appointment what ſhall become of our ſoules, and bodies, whether they ſhall be ſaued, or damned. And he is ſuch a God, whoſe anger is an eternall anger, and his wrath an eternall wrath, and his plagues euerlaſting plagues: therfore how carefull & diligent ſhould we be to pleaſe him? And then we ſhew our ſelues to beleeue his power and infinitnes, when it is our greateſt care to ſeeke his fauour.

Vſe, 1. Act. 17, 28. Dan. 5, 23.

2 Secondly, this is for the conſolation of Gods children. Is God the ſame for euer, and that in his dealing to his children? and hath he heretofore vſed his power for their defence? his wiſedome for their direction? his mercy for their comfort? then hee wil doe the ſame ſtill to vs alſo. Therefore when any of his children haue beene brought into great miſerie, and that for their ſinnes, as *Manaſſeh* was to that hard caſe for his great wickednes, yet when hee repented and betooke himſelfe to prayer, wee ſee God heard him, and holpe him both out of his ſinne and miſery. Did hee deale ſo with him? then the queſtion is whether he be *Iehouah* or not, whether the ſame for euer without any change. If hee be (as ſure he is) then he muſt deliuer vs alſo when we call vpon him. But are wee ſure to bee deliuered out of this trouble, and to bee ſet out of this debt, or temptation if we call vnto God? This we are ſure of, that

if

if we cry to God, hee wil deliuer vs from our sin, and from the punishment of it, or if the crosse doe hang still vpon vs, he will sweeten it with some spirituall comfort, and strengthen vs that we shall bee able to endure it, and so recompence it with heauenly grace, that we shal gaine more in the spirit, then we loose in the flesh. But vnlesse that we beleeue that God is *Iehouah*, and immutable, all the histories of the Scripture are made vnprofitable vnto vs, then wee haue no vse, nor comfort of those things which we heare and read: as how God blessed *Abraham*, and deliuered *Iacob*, and did many wonderfull things for his people in former time. But if wee holde this firmely, that God is the same for euer, this is sure, that whatsoeuer good thing he did for them, hee wil doe the like for vs, if wee vse the same meanes. So also if any one hath found in himselfe, that at such a time I was in great troubles and terrors, and then I prayed vnto God, and I know that hee heard my prayer, and helped me. Are you certaine that God did heare you when you cried heretofore? then you may be farre more sure of this, that if you crie againe, he will heare you againe, else hee should not be *Iehouah*. If he haue beene yours once, he is yours still, and wil be yours for euer.

This is also for the terror of the wicked; Is God *Iehouah*, constant and vnchangeable in his iudgements? then looke what plagues proud persons haue had heeretofore, the same shal they haue now, so sure as God is true, vnlesse they repent and get pardon in Christ. Hath God plagued theeues, and adulterers, and prophane persons in former times? hee is *Iehouah*, let them looke to it, it is his name and nature to hate and plague them that bee such, euerlastingly; vnlesse there be repentance on their part, and pardon on his. Likewise can any one say by experience, I fell into sinne heeretofore, and then I got a wound to my conscience, a blot to my name, and hurt to my body: then as sure as the Lord liueth, as sure as GOD is *Iehouah*, without change; so sure make account to speede as ill in sinning now, as you did before. Many that did steale before, and were brought to shame, and could scarce saue their liues; yet when they are deliuered, wil fall to it againe, but yet farre more closely, (as they imagine) and with much greater skill in the trade: and then they thinke all shal bee

well,

well. But who found them out before? did not the righteous God, that will reward wicked men according to their wickednes? Then be sure, that as he hath already shewed his power, iustice, & anger against their sinne; so vpon like prouocation, he will doe the like againe. Let not them looke for better successe in their latter sins, then in the former, since God remaineth constant, and is both able, and ready to punish them.

So, some haue plaid the filthy persons, and God hath shewed it to men, to their discredit: will they then fall to it againe, & thinke they can hide it? No, they shal not, for God wil reueale it. Though they may thinke God will be careleſſe of them, yet hee will not be careleſſe of himselfe, and his owne name. As sure as he is *Iehouah* that brought thē into the pikes before; so sure, if they turne againe to their filthy vomit, hee will bring them to shame againe; either in this life, to make them repent and iudge themselues: or if not, then sure in the life to come, where the burden shal be much more heauie, and intolerable vpon their conscience, & shal presse them downe to hell. It is a wholesom medicine for such sinners, to come to shame heere, that, if it may be, they may be brought to repentance and amendment.

So much for the name of God, *Iehouah*; that he is without change, or shadow of change: what euer he hath done, he will do the same for euer.

Thy God.

THe former argument of obedience was taken from Gods nature, that hee was eternall in iustice to punish sinners and in mercy to reward his children. Now this is from his goodnes, *I am thy God*; almightie indeede I am, infinite, eternall, and perfect; yet so as that I abase my selfe to take care for thee, to haue a louing heart toward thee, and to be thy father, & to make thee my child, to bee thine husband also, and to make thee my spouse; one that haue promised to giue thee all good thinges, and to remoue all ill things from thee: this is to be thy God. If God had set downe onlie his infinite Maiestie and greatnes, and his glorious and incommunicable

municable name, that would haue feared vs, and made vs flie from him: but now he encourageth vs by this, That he is our God, and giues vs these commandements for our own benefit, and because he loues vs.

The doctrine hence gathered is, that if euer wee will obey God in soundnes, then we must know him to be our God, to haue tender care of vs, to loue us, & that we shal speed best, when we yeeld most obedience to him. And this reason *Moses* still vrgeth vpon the *Israelites*: Thou must obey him, and heare his voice, for hee is the Lord thy God, that loues thee, and careth for thee.

Doct. If we will euer obey God in soundnes, then wee must know him to be our God.

Reason will shew this: for if we heare that God is infinite in power, and do not withall know that he is our God to vse his power for our good, then it makes vs feare, because we know not where to hide our selues from him; when we heare his infinite iustice, we quake and tremble: as nothing vexeth the theefe more, then to heare of a iust Iudge, for then he hath no hope of escaping, vnlesse hee haue a pardon, and know that the Iudge comes to deliuer him and to doe him good. Also when we heare of Gods patience, and goodnes, and mercy: this will be but a vexation to vs, vnlesse wee know that he is good & mercifull to vs. This addeth to the griefe, To heare that God is good, if we must not feele it. For the the wicked heart obiects thus: They preach much that God is mercifull, gratious, &c: But what is this to me, that hee is so to others? I am sure he is not so to me, I shall fare neuer the better for it. This vexeth the guilty conscience, to heare that such good things are laid vp in store for Gods children, & yet he must taste of none of them. As for a begger, that hath nothing, to heare tell of large possessions, and great reuenewes that must be left to such and such a one, this is tedious vnto him, and makes his misery more bitter; and in this case, till men be perswaded that God is their God, they count it boote lesse to pray, and as for giuing of thanks, they want matter & arguments. So that nothing can moue or allure vs to seeke God, till we know that he is good to vs, and will giue vs saluation.

Therefore, if euer we would yeeld any cheerefull obedience to God, let vs labour to feele the truth of that, which God speaketh, That he is our God, our Sauiour, and hath done more for vs, then any other can, and therefore we will obey him aboue all.

Vſe. 1. To this end then, we muſt examine whether God hath wrought thoſe things in vs, which hee doth in thoſe, whoſe God hee is. As

Iac. 1. 18. firſt, for God the father, he regenerates, and begets vs anew by the word of truth: trie then, whether wee haue this note in vs or not. Doth the word of God abide in vs: hath the immortall ſeed made vs new creatures, and begun to work immortality in vs? then conclude, ſure God is our God.

Secondly, God ſheds his loue abroad in the hearts of his children & makes them cry *Abba*, father. This is not ſo in men: they,

Rom. 8. 15. when they beget a ſon, cannot beget a child-like affection in him, but oft times the children be rebellious and ſtubborne: but if God beget a child to himſelfe, by the ſeede of his word, hee makes him affected to him as to his father. If then, wee haue this affection to God, that we loue him, as our father, certainly, this is his work, and we are his children.

Gal. 5. 24. Alſo God the ſon, Chriſt Ieſus, where he comes, he kills ſin, hee

Io. 4. 14. abates our luſt and worldlineſſe, and works a freſh ſpring of grace and holineſſe: but if we feele no work of his death in vs, to mortifie our ſin, then how can we know that he died for vs? If the power of his reſurrection haue had no effect in vs for our ſanctifying, how can we beleeue that he did riſe againe for our iuſtifying & quick-

Ioh. 16. 8. ning? So, for God the holy ghoſt, where he commeth, he conuinceth the world of ſin. Before, a naturall man can ſay much for his ſin, he can defend it, and hath wit to alleage many things for it, & will hold vp his head in maintenance of it: but when Gods ſpirit once entreth into the heart, that ſets him downe, and makes him he cannot looke vp, till he haue confeſſed his ſin, and craued pardon, and beene aſhamed of it throughly. But many there bee, that would be thought to haue Gods ſpirit, yet will not bee reproued: but that is verified of them, that is ſpoken of the foole in the *Prou.* 27, 22. *Bray a foole in a mortar, as wheat is brayed with a peſtell, yet will not he depart from his folly.* But if Gods ſpirit reproue, & check thee for thy ſin, & make thee feare: bleſſed art thou, for God is thy God.

Oh but I am more troubled and terrified now, then I was before. True: and it muſt be ſo. For Gods ſpirit, where it takes place, muſt needes conuince men of ſin. For it is not (as many thinke) a matter of wit, to ſtand in defence of ſinne, and to be able to ſpeake

for

for a bad thing, but it is a matter of luſt; for where luſt hath domi-
nion, it whets the wit to ſpeake for it, and the deuill helps: but if
Gods ſpirit come once, it driues to a plaine confeſſion, and caſts
down ſathans dominion, & then luſt ruleth the wit no more. Al- Gal. 5, 22,
ſo the fruits of the ſpirit are loue, ioy, peace, &c. Then try thy ſelfe
in theſe thinges; not to haue beauty and ſtrength (for a Bull or a
Lyon is ſtronger then a man, & many other beaſts too) but to haue
patience, and gentlenes, & a moderate ſpirit to adorne thy minde,
theſe be ſure ſignes of Gods ſpirit. Alſo the holy Ghoſt makes vs Rom. 8, 15,
able to cry *Abba* father; it makes vs able to breath out our requeſts
vnto God, & to pour out our ſupplications before the moſt high:
if we haue this ſpirit of praier, then it is plain the holy ghoſt is ours.
So that, if God the father haue regenerated vs, & Chriſt haue kil-
led our ſinns, & the holy ghoſt haue made vs aſhamed of them, &
to confeſſe them, likewiſe if it worke in vs loue, and patience, and
moderation of our affections, and make vs able to pray vnto God,
then God is our God, and this will make vs obey: but if this be ſha-
ken, all is ſhaken, for this is the foundation of all obedience.

But men will ſay they haue a faith, and beleeue in God: which
if they had, it would bring forth obedience, and haue works. For
how can they chuſe but obey God, if they hold this ſure, that God
loueth and regardeth them, and will giue them a reward for euery
good thing that they do? And this euery one muſt performe that
will ſay, God is my God.

And heare is to be reproued the iniurious dealing of the Papiſts: Vſe. 2.
who, as themſelues are iuſtly debarred frō the aſſurance of Gods
mercy, becauſe they reſt on their owne merits, ſo would they de-
priue all others of the comfort of perſeuerance, making this a cer-
taine point of their religion, that no man ſtands certaine of ſalua-
tion: and by this meanes, they hinder men from cheerefull obe-
dience, and cut off all ſound thankfulnes.

Which brought thee out of the land of
Egypt, *out of the houſe of bondage.*

NOw he proues himſelfe to be their God, becauſe he had done
ſo wonderful things for them, in their marueious deliuerance,
that though *Pharaoh* and all *Egypt* was againſt them, & (which was
worſt of all) their own vnbeliefe, yet God brake through all, & ſet
them free.

Out of the land of Egypt.

THis *Egypt* was a Countrey subiect to much Idolatry and superstition, and therefore exceeding dangerous, to dwell in, *Ezek.* 20.7.8. In which respect, *Rome* is compared vnto it, as to *Sodome* for filthinesse. *Apoc.* 11.8. Hence wee learne, that it is a great fauour of GOD, to bee deliuered from Idolatrous places. Though they had enioyed there, as great commodities for their bodies, as they were pressed with burdens, and bondage, yet this were a preferment, to be drawne out of such perill for their soules. *Iosh.* 24.2 3. reckons it among the principall, and memorable mercies of God to *Abraham*, that hee brought him out of *Vr* of the *Chaldeans*, where his auncestors serued strange Gods: yet it was a Country very fertile, and delightfull, wherein his kindred and acquaintance dwelt, and his own natiue soyle, wherein he had been borne and bred. For they that conuerse and abide in such places, are in danger to be corrupted with that pestilent contagion *Apoc.* 18.4 As the Israelites had been, as appeareth by the golden calfe, which they were so ready to make in the wildernesse: or else they must daily vexe their owne soules, and be vexed by others, as *Lot* was for their corporall vncleannesse in *Sodome*.

Doct. A mercy of God to bee freed from dwelling in idolatrous places,

Vse. 1. And therefore iust cause haue wee to magnifie the name of our gracious God, who hath freed vs from as great a perill with lesse difficulty and more ease. We are translated out of *Egypt*, and *Babel*, yet without trauaile or iourney. Our places are swept from that vncleannesse at home, and *Ierusalem* is come to be scituate in our land amongst vs.

Vse, 2. This also serues much for the reproofe of them that onely look to their bodies & present estate, without any regard to their souls: and therefore whethersoeuer their commodities leade them, there they plant themselues. *Be the townes or families neuer so superstitious, that is not respected: so that gaine and honour may arise to them from thence, there they wil dwell, & there they wil match their children: But *Abraham*, *Gen.* 24.8. was most carefull to auoid this, as appeareth by his charge to his seruant, Beware thou bring not my sonne backe to the Country, from whence I came.

That was the land of his natiuity, where himselfe had bin borne, and brought vp, there dwelt his Countrey-men, acquaintance, friends,

friends, & yet he would not suffer his Son to be there planted, frō whence he himselfe had been transplanted not because there was no likelyhood of wealth or liuing, but because there was perill of sinfulnesse and infection, as he well knew by former experience in himselfe and his auncestors And therefore the very motion of reducing *Isack* backe thither moued him to giue so earnest a charge to his seruant, to be very wary to auoid it. As if he should haue said, so far as thou dost respect thy duty towards me, so far as thou meanest to discharge the trust cōmitted to thee, so far as thou beareſt any loue or tender affection to my Son, so heedfully look to this, to make no conclusion for *Isaac* to returne into those Countries.

Out of the house of bondage.

IN that GOD deliuered them from this bondage, notwithstanding the extreamitie of it, this doctrine is gathered, That whatsoeuer miserie Gods children be in, yet he will deliuer them; for this is not written for them, but for vs. Doct. God will deliuer his children out of all miseries.

They were vnder a long and strong affliction for many yeares space, vnder tyrants, that whipt their bodies, and scourged them, and put them to labour aboue their strength, & (which was a most intollerable vexation) made the parents drowne their owne children. None euer intreated any so spightfully as they were vsed, yet we see God deliuered them. So in the Psalme he saith, *Many are the troubles of the righteous, but God deliuereth them out of all.* It is not their wealth, nor money, for of that they are oft times bare enough, nor friends, for sometime they haue none, neither yet their strength, for they are often weakned and brought full low: but God will deliuer them. Let men get righteousnes, and faith, & the spirit of prayer, though they were in an yron furnace vnder *Pharaoh* his tyrannie, in an house of bondage: let them but crie, and from thence God will deliuer them. Psal. 34, 19.

So in *Esters* time, a wonderfull affliction it was, that the day of execution was appointed, when all the godly should be put to the sword, not one to bee left aliue. But now, when they could crie vnto God, and had not else to go vnto but him, & him they would goe vnto, and stay vpon, knowing that hee could helpe them, if he would, and would also for his promise sake deliuer them: then we see, the day that was appointed for their sorrow, turned to their

ioy; that which was purpoſed to bring deſtruction vpon them, brought deſtruction vpon their enemies; and the day of their moſt extreame captiuity, prooued to be the day of their moſt ioifull deliuerance.

Reaſon. And it muſt needes be ſo: for elſe God ſhould looſe the end of
Heb. 12, 10. his corrections, for he corrects them to make them partakers of his holineſſe. But, if he ſhould ſuffer them to pine away, and to eate vp their hearts with griefe, this would not make them more holy, but more ſinfull, and therefore he ſayth, he will not let the
Pſal. 125, 3. rod of the wicked lye alwaies vpon the righteous, leaſt hee put forth his hand to euill. Noting, that if the godly ſhould be too much afflicted, they could not holde out, but would turne aſide to ſinfull courſes: but God will none of that, for then he ſhould miſſe of his intent. So he ſpeakes in another place, *Eſay, 57, 16.* that he *will not alway chide, leaſt the ſpirit ſhould faint before him*: Shewing, that if he ſhould not moderate the croſſes of his ſaints, they would faint, and periſh vtterly, and then he ſhould be the looſer.

If a man, in taming his Colt, ſhould breake his backe, or otherwiſe ſpoyle him, the Maiſter ſhould not only hurt his beaſt, but alſo hinder himſelfe: in like manner when God comes to his
Iob, 11, 12. owne elect, which before their calling *are* (as *Iob* ſpeaketh) *wilde Aſſe colts*, vntamed, and vnruly, he will maſter them, & humble
Heb, 12, 9. them, and make them ſtoupe, but he will not not breake, deſtroy, or conſume them: for then the dammage were his own, he ſhould croſſe his owne purpoſe, which is, to bring them to life.

Therefore Gods Children may be aſſured of Comfort, and a happy end ſhall follow an vncomfortable beginning, a ioyful deliuery, ſhall come in ſtead of a grieuous ſeruitude.

Vſe, 1. The vſe of this is, to teach vs neuer to faint vnder our croſſes and troubles, be they what they will bee, neuer be diſcouraged. God is *Iehouah*, that can helpe, though men will not: yea, though all were againſt vs, as *Pharaoh* and the Ægyptians were againſt *Iſrael*, and none would moue the hand to ayde vs, yet his helpe is ſufficient to preuaile againſt all. For, hath God deliuered vs from the yoke of ſin & Sathan, and from the bondage of vnruly luſts? & ſhal not he be able to ſet vs at liberty from weak men, that can onely oppreſſe our fleſh?

Hath

Hath he remoued the tiranny of sin, which would haue damned our soules? and cannot he giue vs refreshing from the miserie of our bodies? If God deliuer from sin, death, and hell: neuer faint, as though he could not rid vs from outward afflictions: if he hath ouercome the greater, the lesser shall not withstand him. God gaue vs freedome from those things, that are simply euil, (as sinne is) & the cause of all ill: then it is easier to succour vs against those, which are not in themselues, and of their owne nature euill, but often are turned into blessings.

So that, if Christ haue washed vs from our sinne, the worst and forest enemy, (for all the world cannot wash away one sinne) then neuer feare these lesse matters.

Oh, but this makes me doubt, whether I am Gods child or not, because I haue such long & fiery troubles, if God loued me, wold He afflict me thus? Then looke to this people heare, they were the best Nation vnder the Sunne, and none so good at *Israel*, euen then, when they were thus pressed vnder *Pharaohs* cruelty. All other people were but as thornes, they were the Rose: other were but harlots, they the Lords Spouse, yet they were afflicted, and that indeede to keepe them from vngodlinesse and worldly lusts, and consequently their owne damnation. So that outward ease is no sure signe of Gods fauour: els none should haue beene so much in Gods fauour, as the Sodomites, Canaanites, and such like; for they had all the ease, wealth, and outward prosperitie of the World. And before the flood, *Caines* children had all the glory of the World on their side. They found out musicke and keeping of cattell, and other arts, and all must be beholding to them. But let vs keepe Gods fauour, let vs feare him, and pray vnto him, and then our long and strong crosses shall bring long and strong comforts. Gen. 4. 20, 21, 22.

Secondly, let vs learne hence to prepare for crosses, since Gods childrē may be sore afflicted; else little do we know, how they wil sting vs, when they come. It is our best course therefore to get wisdome, while the price is in our hands, to labour to get patience, and to acquaint our selues with God, that we may seeke to him, and waite for deliuerance at his hands. For that makes crosses so tedious and grieuous, when they hit vs on the bare: whereas if we had

had patience to beare them, and faith to empty our hearts by prai-
er, they would be eaſie. Nothing makes afflictions ſo burdenſome,
as when they meete with an heart, in which remaineth ſome ſinne
vnrepented, or ſome paſſion not ſubdued. But if with faith & pa-
tience wee would yeeld our ſelues to Gods will, we ſhould bee as
Eſay. 53, 7. quiet as Lambs, as Chriſt was. *As a ſheepe before her ſhearer*, dumb,
Act. 21, 13. anſwered not a word. So *Paul* in the *Acts*, when they perſwaded
him not to goe to Ieruſalem, ſaid, *What do you weeping, and grieuing
mine heart? I am readie to die for Chriſts ſake at Ieruſalem.* He could
be content to giue his fleſh to be whipt, and his body to be impri-
ſoned, yea, and his life alſo to be ſacrificed for Chriſts ſake. No-
thing could be too much or too deare to beſtow vpon him.

Prepare therefore for croſſes, and we ſhal be able to beare them.
But if we goe on in a fooles paradiſe, and think, indeed this world
is a vale of teares to others, but to me it ſhall be a place of pleaſure,
they muſt haue trouble, but I muſt haue eaſe: then, when, in ſtead
of ioy, we find griefe, that we looked not for: and we dreamed of
credit, but there comes nothing but contempt; we imagined that
God ſhould lift vs vp higher, & higher, & he caſts vs down low-
er and lower, this caſts vs into ſuch deſperate paſſions, that we are
neither fit to ſerue God nor man.

All this would bee helped, if wee could thinke Gods children
haue in all times, ſuffered afflictions, it is the lot of the righteous,
and I muſt looke to taſte of the ſame cup, and therefore labour
before hand to get patience, and to truſt in God, and to looke for
helpe at his hands. Then we ſhould be like *Moſes*, that in all thoſe
trials, when others were at their wits end for vexation and feare,
was quiet and ſtill, and God deliuered him out of all, as hee will
doe vs alſo, if wee will (as he did) patiently reſt vpon him. So much
of the Preface.

Now



The first Commandement.

Now followe the Commaundements, whereof the first is contained in these words.

Exod. 20. 3. *Thou shalt haue none other Gods before my face.*

FRom the inference, that God will haue them therfore keepe this commandement, because he had delivered them from the bondage, and slauerie of *Egypt*: wee learne, that the more goodnes GOD exerciseth towards vs, the more neerely wee are to cleaue to him. *Deut.* 10. 14. 15. *Behold heauen and the heauen of heauen is the Lords thy Gods, and the earth with all that therein is: Notwithstanding the Lord set his delight vpon thy fathers to loue them, and did choose their seede after them, euen you aboue all people, as appeareth this day.* &c. *ver.* 20. *Thou shalt feare the Lord thy God, thou shalt serue him, thou shalt cleaue vnto him, and sweare by his Name.*

The more goodnes God exerciseth towards vs, the more neerely we should cleaue to him.

Deut. 10.

This serues to teach vs, that as they were to be stirred vp to obedience for their deliverance by *Moses*, so wee much more for our redemption by Christ: as we are also taught, *Luk.* 1. 74. *That wee, being deliuered out of the hands of our enemies, should serue him without feare all the dayes of our life, in holinesse, and righteousnes before him.* For that is more excellent then the deliverance out of bondage, by how much the state of vnregeneracie is more grieuous, then their corporall thraldome.

Vse. 1.

In that seruitude reigned ouer them in this the deuill, sinne, and death: there the bodie onely was tormented, heere body and

ſoule: there was ſome intermiſsion, this is perpetuall, day, & night: there death made an end of their miſery, heere it begins it.

2. Then it reproues them, who the more they bee freed from outward miſerie, the more they be in ſlauery to their inward corruptions: & leaſt ſubiect to Gods holy will. And therefore the Prophet *Ierem.* 5, 5. complaineth of the great men, that they were the greateſt rebels againſt God; he tooke off the yoke of want and miſery, and they ſhooke off the yoke of obedience.

Thou ſhalt haue none other Gods but me.

THe drift of this Commaundement is, that wee ſhould ſanctifie God in our hearts, and giue him his full priuiledge aboue all his creatures.

First of the negatiue part: to haue none other Gods is, not to haue any thing whereon we ſet our delight, or which we eſteeme, more then God. The Doctrine from hence is, that wee muſt ſuffer nothing to withdraw our ſoule, or any thing in our body, or ſoule, from God. For whatſoeuer withdraweth any thing in vs frō God, that is a ſtrange God vnto vs. That is euery mans God, that euery mans heart is moſt ſet vpon. Whatſoeuer the mind of man is more caried after, then the glory & ſeruice of God, that is another God to him. As for matter of commodity: If a man ſet his hope, and his truſt, and his heart vpon his wealth, this is Idolatry. As in *Iob* 31. 24. *If I made gold my hope, &c.* So the rich man, in the Goſpell, made his wealth an Idoll, becauſe he truſted in it, and did worſhip to it: for heere hee ſpeakes of the inward worſhip of GOD in the ſoule. If one then rely vpon wealth, and thinke himſelfe ſafe when hee hath it, and vndone if it bee taken from him: this is to make goods his gods, and gold his hope. For if his hope bee gone with his goods, what was his hope before? If when his riches depart, his confidence alſo departeth: did hee not ſay to them afore, Thou art my confidence? So couetouſneſſe is called Idolatry: not that men bowe downe their bodies to it: but, (which is worſe) their ſoules & affections, their wit, memory, vnderſtanding, yea all their faculties ſtoope to that; which ſhould onely ſtoope to God. So that

Doct. Nothing ſhould withdraw vs, or any thing in vs from God.

Luke, 12, 19.

Col. 3, 5.

that hee that loues riches aboue measure, and sets his heart vpon earthly things, is one of the worst sort of Idolaters.

In like manner, pleasure, and what other thing soeuer a man hunts after, more, then after Gods glorie, is another God vnto him. As the Apostle speakes of some voluptuous persons, who would haue thought it an iniurie, if one had tolde them that they worshipped not God, but their belly: for they, no doubt, tooke themselues to bee professours of Religion, and seruants of God, as well as the best; how beit the Apostle saith in plaine words, that they made their belly their God. For though they did not kneele downe, and hold vp their hands to their belly, yet they set themselues more earnestly to feede themselues, then to glorifie GOD; and were more grieued, if they were pinched in a matter of victuals and good cheare, then to see the name of God dishonoured, and blasphemed, or anie sinne committed. So those that giue themselues wholly to Hunting, Hawking, Dicing, Carding, or any such vaine practises, they make these things their God. For they are more glad when these things are effected according to their desire, then if any thing bee brought to passe for Gods honour: and if they be crossed in any of these things, they are more vexed, and troubled with it, then for swearing, or stealing, or breach of the Sabbath, or lying, or any thing whereby Gods law is violated. So *Ierem.* 17. 5. to trust in any fleshly thing is idolatrie: for saith he, *Cursed be he that maketh flesh his arme.* Why may he not doe so, and serue God too? No, saith he, *he withdraweth his heart from God.* So that looke how much any one relieth vpon earthly things, so much he forsakes God; and in what measure he placeth his confidence in any thing else, in that measure hee remoues it from God. Philip. 3. 19.

All these vngodly men then bee worshippers of false Gods, and make those vaine things Idolles to themselues. So euen *Eli* was said to honour his sonnes, more then God. Though hee were a good and holy man, yet being too indulgent to his children, what hee conteined himselfe onely to haue admonished them for their faults, and did not proceede to punish them, when admonition would not preuaile, (as became him being a Magistrate) hee honoured his Children aboue then GOD. 1. Sam. 2. 29.

Yet he did honour God, and was a good man: but through infirmity, and too much loue of his children, hee was borne away from that care of the glory of God that he ſhould haue had, and ſo did beare with them more then he ought to haue done; and this was that ſinne, for which God did ſo ſharply both in word reproue, & in deede correct him.

Vſe, 1, The vſe of this is, firſt to reproue all ignorant men, and vnregenerate perſons: it is certaine they haue other Gods. For euery vnregenerate man dependes, either vpon himſelfe, or ſome other thing elſe, neuer vpon God: as he ſaith of ſuch, Hab, 1, 16. *they ſacrifice vnto their nets*, not that they did offer burnt offrings vnto them: but becauſe they got much wealth by violence, they thought their riches came from that, and therefore imagined that God did not prouide for them, but that they had prouided for themſelues: and ſo did not thinke themſelues beholding vnto God, but vnto their owne hands that could find meanes to get theſe outward things. So that euery carnall man ſets vp himſelfe, he doth nothing but ſeeke and ſerue himſelfe, and therefore is his owne Idoll, and another God vnto himſelfe.

2. This ſerues alſo to humble Gods children daily with the conſideration of it: for who liues ſo holily that doth not ſometimes feare men more then God, and that doth not often depend too much vpon outward meanes, and hath not too great a loue of earthly things?

3. Thirdly, that wee may keepe this Commandement, wee muſt learne to vſe all outward things, as though we vſed them not: that ſo our minds and affections, & iudgements, may be ready to ſerue God, and wee may alſo preſſe to doe his will. For whoſoeuer ſets himſelfe to roote in the earth, and to luſt after worldly things, his heart will be ſo occupied, and foreſtalled therewith, as that if hee be called to any ſeruice of God, he muſt ſay, Luke, 14. *I haue married a wife, I cannot come*: my farme and mine oxen will neuer let me come: and all this while he ſets vp ſtrange God. But how ſhall wee attaine to a ſincere (though not perfect) obedience to this Commandement, if we can come to deny the world, and not to truſt to theſe things, when wee haue them (for the aboundance of them cannot helpe vs without Gods bleſſing) nor to be diſcouraged and caſt

downe, though they bee all taken away: becauſe the want of them, ſhall not hurt vs, if God be with vs: for we liue by his bleſſing, and therefore wee muſt ſet our ſelues onely to reſt on him, and not to leane to any creature.

Before my face.

BEcauſe this is the moſt ſpirituall commandement, & doth moſt preſſe vpon the heart, and wee are moſt ready in this matter to diſſemble with men, and deceiue our owne ſoules, therefore God doth more neerely vrge it, and ſayth, before me.

Doct.

Hence we learne, that it is not enough ſo to behaue our ſelues, as that no impiety breake forth from vs before men, but wee muſt looke to our hearts, and ſee that no impiety come in Gods ſight. For a man may preach and exhort others to the loue of God, and yet if hee do this for vaine glory, and not for Gods glory, to get promotion to himſelfe, and not ſaluation to Gods people, hee at that very time ſets vp an Idol in his heart. For God ſearcheth the heart. Therefore *Dauid* ſayth to *Salomon*, See that thou ſerue God with an vpright heart: or elſe, for all thine outward obedience, thou ſhalt do as good as nothing. For God hath a ſpeciall regard of the heart, and dooth as well diſcerne the moſt ſecret things of the ſoule, as any man dooth the outward actions of the body. So *Ieremy*, 17, 10. *I the LORD ſearch the heart*. God dooth not looke on the outſide onely, but on the inſide alſo. Shewes cannot deceiue him. If wee ſay, and ſweare, and proteſt neuer ſo much that wee loue and feare him, if this bee not in our ſoule, it is not before his face: but in his ſight there is nothing but hypocriſie and diſſimulation. For men firſt looke to the outwarde behauiour, and hence deſcend to iudge of the heart: but God firſt approues the heart, and then the outward action. If wee ſee good things outwardly, we are bound in conſcience to thinke well of that man: but GOD will firſt ſee vprightneſſe, and then hee will account well of the practiſes that wee doe outwardly.

We muſt not onely carry our ſelues holily before men, but our hearts alſo muſt be vpright in Gods ſight.

2. Chron. 28, 9

This then ouerthroweth them, that thinke if they can carry themſelues that men cannot blame them, then all is well: where-

Vſe. 2

as this is nothing. For God saith, *Cleanse thine heart from iniquitie, O Ierusalem, that thou mayest bee saued.* No outward washing can doe any good, vntill the heart be first well and thoroughly cleansed.

Ierem. 4, 14.

b Secondly, this teacheth vs to carie our selues warily, and to feare as well secret, as open sinnes, because all secrets are open to God, and euery hidden thing is manifest before his face. This Meditation helped *Iob*, that hee would not allowe so much as a wanton looke, or by-thought; for hee considered that God beheld all his wayes, and told all his steps, neither could hee be deliuered from his highnesse. If God had seene them onely; and not taken any great notice of them, it had not beene so much: but as hee saw them, so hee kept them in such a remembrance, as that according thereunto *Iob* should receiue his reward. In this regard *he made a couenant with his eyes*, and did walke in feare continually, and would suffer no vanitie, or filthinesse, to enter into his heart. But the want of this perswasion, that GOD lookes alway full vpon vs, is the cause why men haue so many couetous, so many craftie and cruell thoughts, and such impure cogitations: yea, men are now come almost to this height of Atheisme thereby, as to thinke and say, that, thought is free. But they shall finde, that though it bee free from men, it is not free from GOD: and that they shall be lyable to the sentence of euerlasting death and condemnation, before GODS iudgement seate, vnlesse they bee as carefull to cherish holie thoughts within themselues, as honest actions; and as diligent in purifying their hearts in the sight of GOD, as in walking ciuillie in the sight of men.

Iob, 31, 1, 2, 4.

Thought is not free.

The affirmatiue part of the first Commandemẽt.

So much of the Negatiue part of this Commaundement. Now followeth the affirmatiue.

Wherein wee are commaunded foure especiall things, *Vis.* To know God, to loue him, to feare him, to trust in him. If wee haue these things in our hearts, then God beares the sway there, and is the chiefe commaunder of our soules and bodies. And first of knowledge: This Commaundement enioyneth euery man to knowe God, according as hee hath reuealed himselfe in his word, both in essence, persons, properties and actions; and according

To know God. Deut.

to

to this knowledge to compose all his actions. As Christ saith, *This is eternall life, to know thee, and whom thou hast sent, Iesus Christ.* Iohn. 17. 3. Hee that knoweth God in Christ, hath the life of grace in him, which is called eternall life, because though it hath it beginning in this life, yet it shall neuer cease, but encrease to an euerlasting perfection. For if anie one doe thus knowe GOD, howe can hee choose but loue him, and trust in him, and feare him, and doe euery thing that hee commaundeth? *Psalm.* 9. 10. *Those that knowe thy name will trust in thee.* So that the cause why men put their confidence in God, is, for that they behold his power, truth, iustice, and all sufficiencie: and these will neither put their confidence in any meanes, how lawfull soeuer, nor yet fall to them that are vnlawfull.

As for others that doe not knowe him, they trust in the meanes when they haue them, and murmure against God, when they bee depriued of them: 1. *Chronicles*, 28. 9. *Dauid* saith to *Salomon*, *My Sonne, knowe thou the God of thy Fathers, and serue him with an vpright heart, and a willing minde.* This is the ground-worke of all religion, and the foundation of true pietie, to knowe God; for till wee knowe him, wee can neuer yeeld any faithfull seruice to him. Whereas whosoeuer knowes GOD aright, that hee searcheth into the heart and secret imaginations of the soule, will take heed how hee doth dissemble, and therefore hee will striue to get an vpright heart, and hee will serue GOD with a willing minde. For why doo men so willinglie serue great personages, and are readie to imploy themselues in their businesses? but because they thinke, that hence they shall haue honour, and credite, as a reward of their seruices. If then wee did faithfullie consider, that GOD giueth such excellent wages, as that no man can giue the like (for what doth hee not bestowe on them that feare him? Hee giues them his Sonne, he giues them his holy spirit, and grace in their heart, hee giues them the blessings of this life, and eternall in the World to come) wee would surely serue him with a willing minde.

But on the contrarie, the cause and fountaine of all disobedience against GOD, is, because there is no right knowledge of God. As *Hosea* complaines in his 4. *Chapter*, *Verse*, 2. that *they lye*, Hosea. 4. 2.

they steale, they commit adultery, and bloode toucheth bloode. But what was the cause of this confusion? Because there was no knowledge of God in the land: and where men know not God, what can be looked for else, but all impiety against God, all vnrighteous dealing against men.

Vse. 1. This plainely reproues all ignorant persons, that know not how manye persons there bee in the Trinity, or at least they cannot tell what anye of them did for them. They are not acquainted with the properties of GOD, nor with his actions, they never thought on his Name, nor pondered on his truth, iustice, power, mercy, and such like things. These may brag of loue, and faith, and hope, and confidence, and patience: but they haue none of them, for all good things flow from this, that wee know *God*. Therefore *Paul* saith 2, *Thessa*, 1,8. *That GOD will come with thousands of his Angels in flaming fire, rendering vengeance to all those that know him not, neither obey his Gospell.* These things follow close; doth not one know God? then it is cleare hee doth not obey his Gospell, he makes no conscience of it. Therefore an ignorant heart is alway a sinfull heart: and a man without knowledge, is a man without grace: and this ignorance is so foule a sinne, as that it shal be sufficient to bring Gods vengeance vpon them: and how light account soeuer men make of it: God will condemne them for this, that they remaine ignorant of him: for sure it is that such men neither can or will haue regard to his commandement.

And on the other side, this must stirre vs vp to call for wisedome, and to crye for vnderstanding, to seeke for it, and to dig for it as for gold, and pretious stones. We must often read GODS Word, and confer and meditate vpon it: which if we doe, it will giue vs vnderstanding, and then wee shall see Gods properties, his goodnesse, his loue, his ability, and readinesse to helpe vs, and so wee shall bee effectually drawne to trust in him. And indeede this often meditating, and thinking vpon GODS Word, is the next way to make vs like GOD, and to renewe, and repaire the image of GOD in vs. For, by seeing Christ in the Gospell, wee are changed from glory to glory, and the more wee know him, the more wee increase in being like to him.

Prou. 2. 3.

2. Corin. 3, 18.

him. So long as wee know in part, wee are like in part: but when wee shall haue perfect knowledge, then wee shall be perfect in holinesse, and perfect in righteousnesse, as hee is perfect. As 1, *Iohn*, 3, 2. he sayth *Now it appeareth, not what we shall be: but when he shall appeare, we shall be like him.* And why like him? because *we shall know him as he is*. So that the perfection of knowledge, will bring the perfection of holinesse; and the more wee increase in knowledge, the more all good things will increase in vs: and if our knowledge were once perfect, we should be perfect, without weaknes, or infirmity.

The next duty is loue. That we must *loue God with all our hearts, and all our soules*, as is commanded, *Luke*, 10. The reason is, because he is that *Iehouah* in whom we liue, we moone, and haue our beeing: hee is our God that giues vs all good things, and can onely free vs from all sinne, and misery: therefore we are bound to settle our whole loue vpon him. And indeed this is the chief duty, & the best fruit of knowledge. For this worketh all cheerefulnes to obey, constancy in obedience, patience in our sufferings, and procureth acceptation from God, for all our seruices. But because it is so plaine a duty, as that no man will denie it, it is best for vs to shew some markes, whereby we may see in what measure we haue attained to loue God. *Loue GOD.* Act, 17, 28

The first may be, how we delight to seeke God, in the meanes wherein he hath appointed to meete vs. For in what measure we can offer our selues to GOD in those things wherein hee offereth himselfe to vs: in that measure we loue him. If we be willing to aske all good things, and to seeke comfort at his hands by prayer, and to lay open our wants to him, and as it were to conferre with GOD. If wee bee desirous to come to heare his Word, wherein wee may see his wisedome for our direction, his mercy for our comfort, his power for our defence, and for the subduing of our sinnes, and his riches to make vs rich, and to supply all our wants; then wee doe indeede loue God: and the more wee can reioyce in these things, the more wee loue God, and the lesse wee delight herein, the lesse we loue him. So for the word and sacraments, wherein Christ Iesus offereth himselfe vnto vs, to make vs partakers of his bodie and bloud: would wee then try *Markes to know whether we loue God or no.*

how

how we loue God? we may try it by examining what desire we haue to these thinges: Would wee come to this banquet of the heauenly King, to eate the bodie, and drinke the blood of his sonne that is set before vs, rather then to the table of an earthlie King to taste of such cheare as hee can make vs? then this affection is truly in vs, because wee haue a sound delight to come where hee is. For in these meanes God doth offer himselfe vnto vs, and commeth to abide with vs: as Christ saith, that hee and his father
Ioh. 14.23. will dwell with vs, and the holy Ghost also will come into our hearts.

2 The second note whereby wee may try our loue to GOD, is obedience, As Christ saith. *Iohn*, 14.20. *Hee that loues mee, keepes my Commaundements*: he then that keepes Gods commandements best, loues God best. But if any one say, that hee loues GOD as well as the best, and yet will deale falsly, and lye, and dissemble, and let his heart runne after his couetousnesse: if no good communication proceede out of his mouth, but onely froward, and wanton, and vaine speeches: let him knowe assuredly, hee deceiues himselfe, and the loue of GOD is not within him. The loue of God, whersoeuer it is truly seated, will cause obedience vnto God.

If one should say, hee loued the King as well as anie subiect, and yet would alway bee either practising or inuenting treason, could wee beleeue him? No more may wee beleeue, or once dare to imagine, that those that commit wickednesse, and walke in the pathes of vnrighteousnesse, either are, or can be, the friends of GOD. Nay, so farre as a man allowes himselfe to doe anie thing contrarie to the Commaundements, so farre hee is a hatefull person and an enemie to GOD. *Hee that hath my commaundements, and keepes them*, saith Christ, *hee loues mee*, Iohn, 14. 21.

3 A third note, whereby wee may discerne our loue to God, is the loue wee beare to his seruants. 1. *Iohn*. 5.1. *Hee, that loues him that begets, will loue him that is begotten of him.* If then wee finde in our hearts a good affection vnto Christians, because they are Christians, without any respect what they haue beene, or may be vnto vs: if wee esteeme of them, because they beare a loue to

Gods

Gods Word, and haue the vertues of Chriſt ſhining forth in their liues; as loue, patience, meekeneſſe, temperance, and ſuch like: it is an vndoubted teſtimonie vnto vs, of our true loue to God.

A fourth marke is, If wee loue his comming, if wee can willingly deſire the appearance of Chriſt to iudge the quicke and the dead. For whatſoeuer our heart is truly ſet vpon, wee cannot but bee exceeding deſirous to haue it with vs. Loue is ſuch a bande, as dooth tye and drawe the minde vnto that which is loued. And therefore when *Paul* felt the loue of GOD ſhedde abroade in his heart, hee deſired earneſtly to bee diſſolued, and to bee with Chriſt. So likewiſe in the *Reuelation*, 22. 17. the Spirit and the Bride ſay, *Come Lord, come quickelie*. And euen in the naturall marriage, in which the loue is much more weake, and ſlender, this is manifeſt, that if the Wife loue her Husband, when hee is gone farre off, ſhee will bee verie deſirous of his returne. If this bee ſo in this marriage (where there bee manie infirmities and croſſes) that they long, and wiſh for the companie one of another: howe much more in the ſpirituall? VVhere there is perfection alreadie on the one partie, as that hee is full of loue and mercie, and will likewiſe free the other partie from all miſeries, wants and infirmities (when they ſhall bee ioyned fullie together) and fill them full of all vertues and graces. In this marriage, I ſay, howe can one chooſe but long after this perfect and happie meeting? Howe can hee that hath anie loue and aſſurance of theſe thinges, ſtay himſelfe? but hee ſhall bee readie to flye vp into Heauen, and the flame of his deſire will burne aboue the cloudes, to wiſh that GOD would come and dwell with vs. If the Wife ſhould ſay, I loue mine husband as well as anie, but yet ſhee cannot endure to heare of his comming home, and it would make her ſicke to bee ſent for to him, or to vnderſtand that ſhee ſhould ſhortly meete with him: who dooth not ſee that this were meere diſſembling, and no true loue indeede? For, ſo farre as a Wife dooth loue her Husband, ſo farre ſhee will deſire his companie. So if wee wil beare others in hand that wee loue GOD aboue all, and no man loueth GOD better then wee, and yet neuertheleſſe haue no deſire to

4 2. Tim. 4. 8.

come

come at him, neither would haue him by our willes to come at vs: what loue is this? It is very weake or none at all. Wee muſt therefore pray and endeuour, that wee may long, and wiſh for the comming of Chriſt. For GOD hath giuen this to others of his Children, that were as weake as wee; That when they did thinke of their good eſtate and freedome from all ſinne, and miſery, as alſo of the perfection of all happineſſe which they ſhould enioy in the life to come, they are ſo inflamed in their heartes as that they vehemently deſired his preſence, by which they ſhould bee deliuered from all their woes, more then anye Woman could deſire the comming of her Huſband.

5 The fift and laſt note, whereby wee may trye our loue to GOD, is, to conſider how wee ſtand affected to that which he hates. True it is, that wee may loue a man vnfainedly; and yet not hate all that hee hates, becauſe his hatred may bee vniuſt, or he may exceede in the meaſure thereof: but GOD, (we know) is perfect and hates nothing, but that which is hate worthy: and abhorreth none, but thoſe that deſerue to be abhorred. Therefore wee muſt trye and ſee how wee ſtand affected to the World. For the Apoſtle ſayth, hee that loues the World is an enemy to God, and 1, *Iohn*, 2. 15. For as well hee that loues that which GOD hates, as he that hates that which God loues, oppoſeth himſelfe againſt God. Alſo wee muſt ſee how wee hate couetouſneſſe, malice, pride, filthineſſe, falſhood, and ſuch like, for all theſe things God hates. But if one be ſo farre from abhorring lying; as that he himſelfe will lye; and ſo far from hating flattery, as that himſelfe will flatter, and ſpeake faire before mens faces, but depraue them behinde their backes; if one bee ſo farre from hating vnthriftines as that hee will bee a gameſter & ſpend thoſe thinges idly, & waſtfully, which God gaue him for a better end, and for which hee muſt ſhortly come to reckoning before his iudgment ſeate: hee that walketh in theſe, or any ſuch waies, it is plaine, that hee hates not that which God hates, and therefore dooth not loue God.

Iames, 4. 4.

The next duty here commanded is the feare of God: which alſo proceedes from knowledge. For the ſight of Gods goodneſſe,

The feare of God

nesse, and mercy and truth, will inflame the heart with a loue of him; so if one consider his greatnes, power, and excellencie aboue all his creatures, this will strike his heart with a wonderfull reuerence, and a great feare of his Maiestie.

But, for this feare, an obiection must first bee answered. For 1. *Iohn.* 4. 18. he saith, *Perfect loue casteth out feare.* And *Luke* 1, 74. *We are deliuered from all our enemies, that we might serue him without feare.* To this wee answere that perfect loue casteth out a slauish feare indeede, and such as is in the deuils, who tremble before God, but so, as they runne from him; such as is in wicked men, when the threatnings of God arrest their euil consciences, and summon their wicked hearts, and drawe them before Gods iudgement seate, and make them therefore not to loue Gods word and the Ministerie, but to hate it, and cast off all care of godlines, and religion from them.

But it is true, that whosoeuer loueth GOD, cannot choose, but in the same measure also feare him. For the Spirit of God that perswadeth them of his fauour, and worketh loue, will declare his power, and greatnes: which will worke a feare and awe of him. It casteth out therefore the hellish feare, that maket one flie from God: but it causeth that holy feare, that makes one more carefull to come vnto him, and to worship him. We must then loue God with our whole hearts, and soules, and mindes, and withall haue such a feare as must draw vs vnto him, and yet terrifie our hearts from committing any euill against him. It must be a feare mingled with loue and confidence, that must be holy, and crucifie, and restraine all ill affections and desires. This is commanded, *Esay*, 8, 13. *Sanctifie the Lord in your hearts, and let him be your feare, and your dread.* The occasion of this precept was this.

Before in the Chapter, he shewes that there were stirres, and rumors of warres in the land: whereupon the people, and King, and all did shake, as leaues shaken with the winde, by reason of the great feare which was in them. Now then heere he brings a medicine, that will make them still and quiet: for the cause of their false feare was, because they were emptie of true feare, and they were so exceedingly troubled with men, because they could not looke vp vnto God. But in the 12. verse, the Prophet saith, You shall be

Gods

Gods children, doe not you feare their feare. Feare not you the feares of wicked men, for they feare nothing but pouertie, and outward disgrace, and a temporall death: these bee base feares, and not worthie that the hearts of the Children of God should be taken vp with them, beeing but triffles: feare not these thinges then, nor yet them (that is wicked men) feare neither the feares that wicked men feare, nor yet them themselues. But nowe because the heart of man will feare something, and vnlesse it bee verie well armed, it will feare man, and the feares of man; therefore hee sheweth a meanes how to keepe vs from all infection of such fooliſh terrors, and that is, to sanctifie GOD in our heart, and to let him bee our dread; that is, to giue him the praise of his power, mercie and truth, and of all his attributes, and then hee shall bee our dread. For hee that will giue God the praise of his power, will neuer feare the wrath of man; for hee knowes Gods power is more able to helpe, then mans is to hurt, hee that giues him the praise of his mercie, will not faint in anie necessitie, for he knowes that Gods mercie will supply all wants. And hee that giues him the praise of his truth, will not be discouraged for any danger, be-
Pſal. 91. 15. cause God hath promised to sustaine him in all, and to deliuer him out of all.

This is then to feare God with all our hearts. To feare him onlie, and neither to feare wicked men nor the things that they feare: for so farre as we do feare either of these, we breake this commandement, and our hearts are void of the true feare of God So *Luke*, 12. 4. 5. Christ saith, *Feare not them that kill the body, and after that are not able to doe any more*: But I will forewarne you whom you shall feare: *Feare him, that after he hath killed can cast into Hell*. Where it is said (*that can kill the body*) it is not to bee vnderstood, as though any man had any power in himselfe to kill it, but GOD giues them leaue sometimes; and by his permission, (for the humbling of his children) they are able to kill them. As if hee had saide, this is the nature of men, that if they see any growe powerfull, and great, they are afraide, and thinke, How shall wee escape? how can any bee free from danger, when such persons are set vp? But why should you bee so troubled at their promotion? or why should you bee afraide? When they haue done their worst, what

can

can they doe? the most is to trouble you a little, and to send you out of this house of clay to Heauen, they can goe no further, but to the killing of the body. But if you will feare profitably, and so as you shall bee the better for it, I tell you whom you shall feare, and I repeate it againe, that you may the better marke it: I say, *Feare him that after he hath killed the body, can kill the soule too.* And if you feare him, you neede not feare men: for this true feare will cast out all false feare. So *Eccles.* 12. 13. the Holy-ghost saith, that *this is the end of all, to feare God and keepe his commaundements.* And Prou. 1. *The feare of God is the beginning of wisedome.* Would we then haue the beginning, and perfection of wisedom, and the end of all? let vs feare God, giue him the honour of his greatnes, and tremble alway before his face.

Reasons to make vs labour for the true feare of GOD.

There are diuers reasons to moue vs, with all our strength and indeauour to get this feare of God in our hearts, drawne from the benefits which wil flow from it, to euery one, which doth in truth imbrace it.

First Prou. 8. 13. *The feare of the Lord is to hate euill, as pride and arrogancie.* Where hee sheweth that in what measure any one feareth God, in the same measure he doth loath, & detest all euill: yea not onely the open, and abhominable sinnes which the World doth condemne, but the most secret and hidden. For he saith not, to hate euill as murder and adultery, but pride & arrogancy, those which lie in the heart and do not shew themselues to the world: yet hee that feareth God will hate them.

This is one excellent priuiledge that he hath that feareth God, That he will not offend God, because he hateth what euer might displease him. So that hee is fenced against all secret wickednesse. As wee may see in *Ioseph*, though hee might haue done that euill to which hee was solicited, most secretly; so that no man could haue spied, or perceaued it, yet hee would not for all the world consent: and the reason was, The feare of GOD made him hate it in his heart: and hating it inwardlie, hee would neuer practise it outwardlie. So *Iob* speakes of himselfe, that hee could haue borne out his oppression, and could haue made all stoope to him, no man would haue gone about to finde fault with him: yet hee durst not for all that, for Gods iudgement

Genesis, 39.

Iob, 31.

was

was terrible in his eyes, and hee could not bee deliuered from his highneſſe: and this was that, that kept him from doeing wrong, though no man durſt haue gone about to haue ſought reuenge againſt him.

2. Secondly, the feare of God, if it once throughly doe poſſeſſe the heart, will make one pliable, and frameable to Gods will, though it bee neuer ſo contrarie to his nature, and former behauiour. As the example of *Paul* will ſhew: for when God comes to him, and fills his heart full of feares and terrours, and ſtrikes him downe to the ground, and lets him ſee his power, and maieſtie, and then after begins to reaſon the matter with him, and ſhewes him that he is a perſecuter of Chriſt Ieſus, then he is preſently quiet, and ſaith, Lord, what ſhall I doe? That which all the preaching Act. 9. 6. in the world could not doe, nor all the miracles that hee had ſeene and heard, that did this feare of God work in a ſhort time, and did ſo effectually change him in that little ſpace, that he neuer turned backe againe. Hee might haue thought, what would men ſay, if I ſhould turne from perſecuting to preaching? and all on the ſuddaine to be a Miniſter of the Goſpell, that was a perſecuter? what will the high Prieſt ſay frō whence I haue letters? they may deeme me inconſtant, and to doe them iniurie, and many other reaſons might he haue had to haue withheld him from obedience: but all is nothing now, the true feare of God caſts off all obiections; for it ſo ſuppreſſeth the luſtes of the fleſh, and makes the ſtrength of ſinne ſo much to abate, as that he regards nothing in all the world, ſo that God may be pleaſed, and himſelfe may be reconciled vnto him.

So *Iſay.* 6. 5. God did ſend him about ſuch a meſſage, as hee knewe would bee full tedious vnto him, and goe againſt his ſtomacke, namely, that hee muſt preach to harden the hearts of the people, and bee a miniſter of death, to his hearers: which was as bitter as death to him, ſo as hee could neuer haue yeelded to it? But now God comes not with the bare precept, for that would haue done little good, the thing was ſo contrarie to *Iſay*: therefore hee ſhewes himſelfe to him in a viſion, and lets him ſee his maieſtie in ſuch a fearefull ſort, as that hee cries out, *What ſhall I doe? I am a man of polluted lippes, and dwell among a people of polluted lippes,*

lippes, I shall surely dye, for I haue seene the Lord. When hee was thus throughly terrified, and the pride of his flesh was beaten downe with the apprehension of Gods fearefull maiestie, then, when God askes, who will goe? he is readie, and saith, Lorde sende me. And so God sends him, and he goeth immediatly, and willingly.

There is no disputing now, nor reasoning of the matter. For all the obiections that men make, (that they thinke that Gods Commandements be heard and grieuous, and why should they denie themselues? Why should not they haue their pleasure?) come hence, that they feare not God, nor think of his greatnes. For if they could bring their hearts once to consider of his wonderfull power, they would soone stoope, all arguments would fall to the ground, and all would be quiet, and still. For this will tame the fiercenesse, and boisterousnesse that is in mens hearts, and make them gentle, and calme. As we see in *Iob*, though hee was a verie good & patient man, yet, when his flesh began a little to worke, and his heart was disquieted, and vexed by the wordes of his friends, then hee would needes bee dealing with God, hee thought he had reason to speake, and imagined that hee could say much for himselfe, hee would fill his mouth ful of arguments, and faine hee would haue GOD to come to heare what he could speake in his owne defence, and to shewe what wronge was done to him. But nowe when God comes, and declares his workemanship in the Snow and Ice, and some other of his creatures; as it were to let him see, howe childish hee was in the smaller matters, and ignorant of the creation, and preseruation of these least things, and therefore he was a most vnmeete man to call God to account, and that God must come to giue his answere before him, that he should sit in the seat of iudgement, and one the bench, and God stand at the barre: hee was like to dispute well with God his Creator, that did not knowe the nature of the least of his creatures. When God had argued with him thus a while, and hee saw how great God was, and how excellent; *Iob* had no more to say, but now indeede hee confesseth that he had spoken foolishly, but he would doe so no more; hee would now bee still, and content to beare Gods hand, let him Iob. 38. 22. 23

doe what he would, if he would kill him, he was content to die; but hee would neuer dispute with God any more. So wee see how quiet Iob was now, and what good and notable effects this feare of God wil work in our harts, if it once soundly & throughly possesse them.

Furthermore, God hath promised, that hee that feareth him
Psal. 34. 9. shall want no good thing. He may want that oftentimes, which his wicked flesh would haue. For indeede nothing is more hurtfull, and pestileut to a man, then that which his flesh doth most eagerly pursue and hunt after, and with greatest vehemencie desire: and on the contrary, nothing is more truly profitable, and good for the soule, then that the flesh and lusts of it should be mastred and crucified. Therefore it is true, that he that feareth God most, shall often most want those things, which his flesh would haue, because they would doo him hurt, but he withholdeth no good thing from him: that which indeed is good, & the Word, and wisedome of God shewes to be good, and will by effect shew it selfe to bee good, that hee shall neuer want, for him, nor his. This alway brings Gods blessing with it, whersoeuer it comes. So that, would we be holpen against our sinnes, and haue the pride of our flesh subdued, and bee quickned to obedience? Would we be rid of all euill things & want no good thing? The very Path-way that leadeth to these, is the feare of God: which is accompanied with the blessing of God, that is the treasure of all good things, because it doth inrich both vs and ours. Psalm. 112. 2. *His seede that feareth God shall bee mighty vpon the earth: Might is*, will we think? How can that be? what hath he to leaue them? how can they be mighty, when he hath nothing to bestow on them? Yea, he hath enough: for he adds, *His Children shall be blessed.* It is not lands, and liuings, and great possessions, that makes ones children great: for one may haue them, and yet hee hath no promise, but that himselfe and his children shal haue the curse of God vpon them, while they liue, and be cast into hell fire, and euerlasting damnation, when they die. But it is the feare of God, that makes a man happy himselfe, and that will leaue a good & happie state vnto his children after him. For this brings the blessing of God vpon himselfe, and vpon his seed after him,

that

that they ſhall continue happie, ſo long as they continue fearing God.

The vſe that we muſt make of this, is, that ſo far as wee would haue our wants ſupplied, and haue the bleſsing of God vpon our ſoules & bodies, & aboundance of all things, both for this life, & the life to come: we muſt labour to bring our hearts to the true and right feare of God, that we may tremble before his greatnes and reuerence, and dread the great name of the Lord of hoaſts. Vſe, 1.

The way to attaine to this, is, Firſt, to denie our ſelues quite, to renounce vtterly our carnall wiſedome: as he ſaith, *Prou.* 3.7. *Be not wiſe in thine owne eyes: but feare God, and depart from euill.* If one wil debate the matter according to the fleſhly wiſedom of men, and ſay he hath reaſon to doe that hee doth, then ſurely he will neuer haue reaſon to bee religious, and ſerue God: for that is againſt his reaſon. For *Salomon* would haue vs feare God: and how ſhould one come to do that? Hee muſt not be conceited of his owne wiſedome, he muſt not think wel of carnall reaſon, nor be ruled by it: for the wiſedome of the fleſh is enmitie to God in all things, Yea, the carnall wiſedome of a ſpirituall man, is enmitie to God and goodnes: and ſo long as one followes it, he ſhall neuer feare God. As we may ſee in *Eue*, when ſhe would goe & conſult with that carnall reaſon, that the deuill had put into her head, and began to thinke with her ſelfe; Surely this fruit hath a good colour to the eye, and it is like, it will proue pleaſant to the taſte, and I ſhal get much knowledge by it, & be made like God, ſo that my ſtate ſhal bee much amended: (for this the deuil had perſwaded her of:) then ſhe falls to eate the forbidden fruit, and to tempt her husband, and to do any thing the deuil would ſolicite her vnto; and feares God no more, then if ſhe had been ſure there had beene no God. *How wee may bring our hearts to the true feare of God.* Rom. 8.7.

The ſecond thing wee muſt doe, to obtaine the true feare of God, is, to aske it of him, to confeſſe that of our ſelues we haue it not, but are altogether prophane: as *Dauid* ſpeaketh of vnregenerate men: that they haue not the feare of GOD before their eyes, but thinke that there is no God, and liue as if there were no God. Wee muſt then confeſſe, and ſee our owne wants, and intreate God to ſupplie the ſame, to put his feare in our hearts,

ſince hee hath promiſed this to all his Elect, and in his couenant hath ſaide, that hee will put his feare in their inward parts, that they may feare him. And hee hath beſtowed it alſo vpon others of his children; as on *Dauid*, for hee ſaith, that hee did feare, and tremble at the iudgements of God. And if wee aske it of God (according to his owne couenant, and according to his former dealing with other of his childeren) he will alſo beſtow it vpon vs.

Ier. 32. 40.

The laſt meanes to obtaine this holy feare, is, often to thinke and meditate vpon Gods fearefull iudgements, which hee hath executed vpon ſinners: for this will breede in our hearts a ſence and awe of his Maieſtie. As, to thinke, that God did not ſpare the Angels, being more excellent creatures, and farre exceeding vs in glory, and ſtrength: but when they forſooke their place, that their Creator had ſet them in, and rebelled againſt him, hee caſte them into hell, into extreame and miſerable torments: and keepes them faſt linked, and tied in chaines of darknes for a wonderfull great addition of paine, for all their ſinnes, at the laſt day. So vpon the ould world, when they forſooke God, and the law of God, and grew to be earthly minded, & to ſet their hearts altogether on the world, not regarding God, nor Religion: in this generall Apoſtaſie, and departing from God, hee ſent a generall flood, which did ouerwhelme, and drown them all, ſo that they could not eſcape his hand of iuſtice. So on *Sodome* and *Gomorrha*, when they grew filthie, and prophane, and were full of idlenes, and abuſed the good benefits of God, he rained fire and brimſtone from heauen, and deuoured them all. And in all times, when any Country or Citie, or particular perſon, ſet themſelues to rebell againſt him, hee hath ſhewed himſelfe terrible, by his fearefull vengeance and plagues vpon them. Thus the often and diligent pondering vpon the threatnings and curſes of God, and the moſt certaine and fearefull execution of them vpon impenitent perſons, will ſoften our hearts, and drawe them more and more to ſtand in feare of this great God. And if we will thus denie our ſelues, and our fleſhly reaſon, and pray vnto God for his feare, and labour to kindle his feare in our hearts, by calling to remembrance his fearefull, iuſt, and terrible vengeance vpon

thoſe

thoſe that haue not feared him: this wil at length bring our prophane hearts to ſome dread, and reuerence of Gods holy Maieſtie.

But that we may not deceiue our ſelues, and thinke either that wee haue not the feare of God at all, becauſe we haue it not perfectly; or elſe, thinke that we feare him, when indeed we do not, it is good that we conſider ſome marks whereby we may rightly diſcerne of our ſtate herein.

One true note of the feare of God, is, to feare the word of God, As *Eſay* ſaith. 66.5. Heare the word of God, ye that tremble at his word. As if hee had ſaide, I would that all my hearers would profit by the word of God: which I ſpeake vnto them: but I knowe that none will make vſe of it, but onely thoſe that feare him. As alſo the Prophet *Habba.* 3.16. ſaid, that when hee heard Gods threatnings, he feared, and his belly trembled, and rottenneſſe entered into his bones, and hee was wonderfully diſmaide and terrified. If then the threatnings of Gods word can terrifie vs, and make vs tremble, and afraide to doe thoſe things which he hath forbidden, or, if wee haue committed ſinne, they make vs confeſſe it, and humble our ſoules before God; this is an vndoubted token of the feare of God. But if thou ſaieſt, thou feareſt God, and reuerenceſt the maieſtie of the moſt high, and yet careſt not for his word, though it threaten neuer ſo much, nor for his iudgements denounced by the Miniſter: it is moſt ſure that thou haſt no feare of God in thy heart. According as God complaines by the Prophet *Amos*, that if the Lion did roare, all the beaſts of the field would tremble: but they were more beaſtly then beaſts, and ſo ſenceleſſe, that let God roare, and roare againe as long as hee would, yet they cared not, nor were afraide at all. So that the beaſts ſtood more in feare of the Lion, then they did of God. If wee heare the threatnings of God denounced powerfully againſt couetous, and deceitful, and cruell perſons, againſt fleſhly minded men, who onely ſeeke for earthly thinges; if wee did heare theſe threatnings, and beleeue that they were true againſt vs, how could we chooſe but tremble and feare?

True note of Gods feare.

But herein moſt men bewray their ſhamefull hypocriſie, that, if

a great man, some King or Prince did threaten that they should bee cast in prison, and there lie all their life, or that they should be put to death, they would shake euery ioynt, and shewe their feare in their face, so that no man could make them merry in such a case, but they would lament bitterly: but let God threaten and protest that hee will curse them and damne them, and cast them into hell for euer; they are not a whit afraid, they can goe about as cheerefully, as though there were no danger: yea, they will make oftentimes a mocke, and scoffe at these iudgements. What a plaine and palpable dissembling is this, that men will pretend to feare God aboue all, and yet will bee much more afraide, if a man doe but threaten to turne them out of their house, then if God threaten to exclude them out of heauen? that one angry word of their Landlord wil feare them: but 20. threatnings, out of the Scriptures of God, will nothing moue them, nor work vpon them. By tying our affections to the word of God, then we may set our affections to God himselfe: either in loue (for hee that loues Gods word most, may assure his soule that hee loues God best) or in feare: for hee that most trembleth, and is most humble at Gods threatnings, hee carrieth the greatest reuerence toward God himselfe: as hee also, that puts greatest confidence in the promises of God, dooth most faithfully trust in God.

Another sure marke of this true feare, is, that it will cause one
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Prouerb. 3, 7. to depart from euill: so that hee will not onely confesse, and say, Indeede it is naught, and it is my fault, and my nature, and I would I could leaue it: but it will worke a seperation betweene sinne and the soule, so that he wil depart from euill, what danger soeuer ensue vpon it, and will not be allured by any reward to commit sinne. In what measure the feare of God hath seasoned the heart, in the same measure it will worke a forsaking of iniquitie. As we see it plainely proued by the example of the three
Dan. 3. children. The case stood thus with them, that either they must bow to the filthy Idoll, which was before them, or burne in that flaming fornace, which was prepared for him that would not. Either they must purchase, and procure the wrath of God, or suffer the wrath and displeasure of *Nebuchadnezzar*: but hauing

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the feare of God within them, it gaue them courage, and boldnes, that they feared not *Nabarbadnezzars* threatnings, and power; but stoode resolute for the cause of God, and shewed the King plainely, that they would not dishonour God, neither in hope of his fauour, nor for feare of his anger. If God would, they knew that he could deliuer them: if he would not, yet this they let him know, that they would not incurre Gods displeasure, and daunger of euerlasting death, for feare of anie bodilie death.

But, on the contrarie side, so far as any man hath not the feare of God, but feares man more then God, they will vpon euery occasion runne to euill. As if one be in some fault, that he thinks hee shall be punished for, then hee will helpe himselfe by lying, and thinks that hee hath made a very good shift, if hee can escape by that meanes. This is to make man a God, and God an Idol; when one will seeke to make the face of man gentle, by making Gods face angry, and frowning. So they, that, when they be in some distresse, and need by pouerty, will venture to helpe themselues, by breaking Gods Sabbath, and taking time from his worship, to labour for their own gaine: this is plaine, that they feare the feare of the wicked, and do not make God their dread, for if they did, it is most sure they would depart from euill. So, hee that feareth God, no hope of promotion, or outward benefit can make him consent to wickednes. As *Ioseph* might in likelihood haue been a great gainer, and gotten much promotion, by yeelding to the wicked filthy allurements of his maistresse: yet, hee would not giue the least marke of consenting, because hee was afraid to sin against God. So *Esay*, 51.12. *Who art thou, that fearest mortall man*, that must be giuen to the wormes, and forgettest thy God, that did spread out the heauens? Gen. 39.9

The great feare of mans power ariseth from the forgetting of GODS infinite power. VVhen one is in such a terrour of man, that is but dust, and cannot defende himselfe against the Wormes, but they shall creepe in his bowels and eate vp his heart: it comes from hence, that one doth quite forget that there is such a God, as was able to make heauen and earth of nothing, and that hath grieuous iudgements layed vp for sinners; and

Rom. 21. 8. that indeede he feares man, and wil rather be seruile to him in sin, to auoid his anger, then obedient to Gods holy wil, to escape his indignation. Therfore in the *Reu.* when he reckoneth vp a great rable of reprobates, and the whole hoast of damned sinners, hee puts the *fearefull* in the fore-front, and makes them the Captaines and ring-leaders of all the rest. Those which be fearefull, & not fearefull; that be not fearefull to displease God & break his law, but herein very audacious, and presumptuous: but for any good seruice of God, they be afraid to do it. They be afraid to keepe the Sabbath, or goe to heare Sermons, least they should be counted too precise: they wil not serue God, least their old acquaintance and friends should forsake them, and their neighbours should iest, and laugh at them. This dastardlinesse, & coldnesse to do good, but courage, and readinesse to do euill, shewes plainly that they be void of the true feare of God. For if men doe but hold vp the finger, and the most abiect, and basest person in a Country do but speake a word, he may allure & perswade them to riot and intemperancie, & to commit such other hainous sins, which they haue promised to forsake, and God hath threatned to punish. The third and last note of the true feare of God, is, to

3 delight in Gods commandements, and walke in his waies, as hee

Psal. 112. 1. saith, Blessed is the man that feareth God, and delighteth greatly in his cõmandements. He that hath no delight to walk in Gods waies, but in his owne, and hath all his pleasure in talking of his commodity, and profit, not of the word, as though himselfe were the God to be obserued, and lust had the soueraigntie, and command of his heart, and not God: such haue not the feare of God. But if one delight to conferre of Gods law, and take his greatest comfort in speaking, and thinking of his commandements; such an one may conclude with himselfe assuredly, that hee hath that feare of God in his heart, which will bring him to euerlasting life.

Hence then the best man in this World may learne to confesse his weakenes, and to acknowledge his wants and defects in this behalfe: for that so much feare of death, pouertie, disgrace, and of men, shewes a great want of the feare of GOD. This trembling at mens threatnings so much, and at Gods threatnings

nings so little, that is in all men by nature; the great feare of loosing earthly things, and the little feare of loosing heauenlie things; the much delight wee haue in matters in this world, and the little delight in the law of God: testifieth to our faces, & sheweth plainely, that wee haue but a verie little sparke of the feare of God.

These wants wee must see, and confesse, and runne vnto Iesus Christ, that made a perfect and absolute satisfaction, that he might supplie our imperfections: and then of his fulnesse wee shall haue enough, to fulfill that wherein our selues come short.

The next and last dutie, required in this first Commandement, is to trust in God with all our hearts, to put our full confidence in him, and relie wholly vpon him, and him alone. This is commaunded, *Prou. 3. 5. Trust in God with all thine heart, and leane not to thine owne wise dome.* Though thine owne reason tell thee, Now, that I haue great prosperitie, and the World at will, I shall bee safe: yet trust not to that, but make God thine onely stay. So *Iere. 17. 7. Blessed is that man that trusts in God, and makes him his stay: for he shall be like the tree planted by the water side.* Hee shewes that he that trusts in God, shal be blessed of God, and shall be still in a flourishing estate: what euer heate, that is, stirres or alterations, and changes other men feele, hee shal continue well and be alway fruitfull. And indeede this is the onely happines of a Christian, To be fruitfull in good workes; and this is the miserie of all miseries, To be barren in good works. That pincheth the heart, and is a scorching heate: but so long as one trusts in God, hee shal be kept in the spring, there shal be no Winter, nor fall of the leafe vnto him. Faith makes a perpetuall spring time. For so saith the Prophet, *That his leafe shall bee euer greene.* So further he saith, Psalme. 37. 4. &c. *Trust in God, and he shall giue thee thine hearts desire:* Hee that would haue what hee can wish or desire, let him trust in God: for this intitleth him to all Gods promises, yea, it giues him interest in God himselfe: and hauing him, he can want nothing.

To trust in God,

The meanes whereby wee should come to this trust in God, is, to meditate in his power; to know that he is able to helpe vs, though

The first meanes to attaine to a sure trust in God.

though we haue all the World against vs; and contrariwise, that vnlesse God do helpe vs, all the world, and all the helpes in the world, shal be no furtherance to vs.

Then also to consider the experience of his mercie, that hee hath deliuered other of his children; when they were in as great necessitie, and were drunken with gall and vvormewood, with sore and grieuous afflictions; hee hath made them sober with true comfort and consolation. These meditations often arising, & nourished in our hearts, wil bring vs at length to leane to him, and build onely vpon him, who is our sure and vnremoueable foundation.

Vse. 1. The vse of this, is to teach vs, to get confidence and trust in God, that so we may haue our hearts desire, and may alway flourish; that though heate come, though temptations and calamities befall vs, and all things seeme to be tossed vpside down, yet, wee be in safetie. For no man is hurt, till distrust and vnbeleefe hurt him: if the soule be not hurt by vnbeleefe, all other things are so farre from hurting vs, as that they shal doe vs great good. Now, some of the markes, whereby we may know that we do in deede and not in word onely, trust, and rely vpon God alone, are these.

Notes of true confidence.

The first is, to vse all good meanes faithfully to serue Gods prouidence. No man is more diligent in putting all good means in practise, then hee that hath a most constant and firme faith in God, as wee see that in *Iacob*; hee had a promise, that he should preuaile with men, sith hee had preuailed with God; and should not now bee called *Iacob* any more, one that takes man by the heele, but hee shall bee called *Israell*, one that so wrestleth with God, that he preuaileth with him. When Iacob receiued this promise, and did fully trust in God for his deliuerance, yet hee was not slacke in vsing all meanes that might pacifie *Esau*. Nay, who could haue vsed more wise and good meanes then hee did? but still honest meanes. For, forthwith he sends him presents to asswage his wrath, and sendes them not altogether, but sets a distance betwixt one, and other: that so this pause might make him to digest them the better, and his wrath might by little and little goe out: otherwise the flame might haue been so great, that

Gen. 32.

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it would haue made him deuoure, and conſume all, if they had come to him all at once. And then hee bids them all to doe obeyſance, and call him, my Lord *Eſau*; in great wiſedome and diſcretion: for, giue a couetous man wealth enough, and an ambitious man honour enough, and you may leade them whether you will.

Likewiſe *Paul*, when God had promiſed to beſtow vpon him all that were in the ſhip, hee would not neglect the meanes: for when the Mariners would craftily haue gotten themſelues away in the boate hee ſuffered it not, but telles them, that if they went away, they ſhould be all drowned, as they ſhould indeed. For as God had appointed to ſaue all, ſo he had appointed to ſaue thē altogether, & by their ſtaying together, one to help another. So for our feeding, he that wold ſay, he truſts that God would feed him, yet would not ſtirre his hand to put meate into his mouth, all men would ſay that he counterfaited: for he that truſteth that God will feede him, will eate that meate which God hath appointed for his nouriſhment. So, that man which hopeth for a croppe, will not ſit at home and bee idle: but hee, that truſteth that God will giue him a good haruеſt, will be diligent in ſeed-time, and performe other points of good husbandry; & he, that vſeth this in conſcience to God, ſheweth, that hee dooth truſt in God. So for the ſoule: if you ſay, I truſt God will giue me euerlaſting life, then you will pray, then you will heare the Worde, then you will meditate vpon the Worde, and receiue the Sacraments: otherwiſe, if you will perſecute the Miniſters of God, & be troubleſom to thoſe that teach you, & be careleſſe of all Gods ordinances, theſe words be but wind, you do not truſt that God wil ſaue your ſoule, what euer brags you make. And in truth, though there be many among vs, that ſay, they hope to be ſaued as wel as the proudeſt (as they that be proud, alway thinke others as proude as themſelues) yet they doe but deceiue their owne hearts, they haue no faith in God, for their ſaluation: for if they had, they would hearken, confer, and learne, & keep themſelues vnſpotted of this wicked world, & do other things which God hath appointed, as meanes for our ſaluation: and hath no more promiſed to ſaue any without them, then that one ſhould

Act. 27. 31.

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liue without meate.

2 A ſecond note of this true confidence, is, Not to bee diſcouraged when we want the meanes. As when we haue them wee will not truſt in them, ſo when we want them we wil not be diſmaid, if we put our confidence in God; for the heart is neuer diſmaid till the hope be gone: and if God be our hope, then ſo long as he remaines, our comfort remaines. But this is the miſerable corruption of our nature, that if all theſe outward things be gone, then we ſit downe diſcontented and diſcouraged, and think that our caſe is deſperate, and we vndone: but if riches, & outward matters flow in, and we haue the world at will, then, as the rich man in the goſpel, we ſay, though not in word, yet indeede, *Soule take thine eaſe, now thou haſt ſtore laid vp for many yeeres.* And why would he giue his ſoule allowance to take it eaſe? Not becauſe his heart was full of Gods promiſes, for that had beene a good reaſon and ſound reioycing: but becauſe his barnes were full of corne: and this was to withdraw his heart from God. For whoſoeuer promiſeth himſelfe the more ſafety for his wealth, makes an Idol of his wealth, and ſets it vp in the roome of God.

Therefore *Iob* proueth by this, that hee did truſt in God, for
Iob. 31. 24. hee did not reioyce in his goods, hee was not glad that hee had much gold, and many cattel, and grounds, for he knew that God did not loue him one iot the better for that: and all his wealth could not keepe one croſſe from him, or prolong his life one minute of an houre, and therefore hee did not much reioyce to ſee theſe thinges come in by heapes: and ſo when all was gone:
Iob. 1. 21. hee had ſoone made his accounts, *God hath giuen, God hath taken, bleſſed bee the name of the Lord.* When I had them, I was not the better, I did not truſt in them; and therefore now they are gone, I am not much vexed: it was no part of my happineſſe to haue them, neither is it any part of my miſerie that I haue ſo ſuddainly loſt them. But this our diſcouragement, and murmuring, when we want the meanes, ſhews that we truſt not in God, but in them: for if wee liue at Gods finding, who muſt prouide for vs, but hee? *No mans life conſiſts in his riches*, ſaith Chriſt. If God bee our Father, and vndertake to maintaine vs, why are wee not content with his promiſes? What though hee keepe

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things in his owne hands: it is becauſe we know not how to vſe them. But this is the matter, wee would bee our owne Gods (as it were) and liue at our owne finding. And in this caſe we be farre more fooliſh then our children: for they doe not trouble themſelues to thinke, How ſhall I bring the yeare about? how ſhall I get prouiſion for the next yeare, or what if ill weather come? &c. But they are merry, and freſh, and think not vpon theſe matters, but make account that their parents will ſee them prouided for, and not ſuffer them to want any thing: and therefore when they need, they goe to them, with hope, and haue ſucceſſe accordingly.

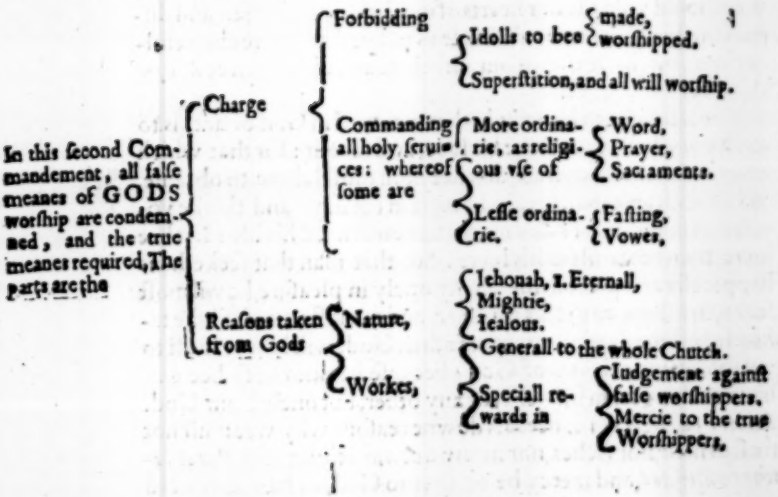
Should not we doe ſo to God, if wee did in truth (as we ſay we doe) account him to be our Father, and truſt in him, and giue at leaſt ſo much credit to him as our children do to vs? why ſhould not wee thinke our ſelues ſufficiently prouided for, If wee haue his promiſe? If wee could indeede come to make him our truſt, wee ſhould vnloade our hearts of much diſcontentment, and diſquietneſſe: and this would cauſe vs to liue farre more cheerefully then now (by reaſon of our vnbeliefe and diſtruſt) wee doe, or can doe.

The laſt ſigne to know whether wee truſt in God or not, is to examine whether we ſeeke his loue, and fauour: for that which anie man maketh his truſt, that hee doth moſt labour to obtaine. What doth anie man ſpeake of moſt in the day? and thinke vpon moſt in the night? and ſeeke after moſt in all his life? If it bee lucre, then hee truſts in his lucre. So, that man that ſeeketh his happineſſe and placeth his felicity onely in pleaſure, he will moſt ſeeke, and ſtriue to get his pleaſure, and is moſt vexed if it be taken from him. But hee that truſteth in God, will labour moſt to get the loue and fauour of God, becauſe hee knoweth hee can haue nothing from himſelfe, or any other, but onely from God. As in *Pſal.* 62. 11, 12. hee ſets downe reaſons why wee muſt not truſt in man, nor riches, nor in any outward thing: for, *Power belongs vnto* God, and mercy belongs vnto God, & he will reward euery man, not according to his wealth, or friends, but according to his works. All the men in the world, and all the riches in the World haue no power to help vs, vnleſſe God put it in them;

for

for all power is his owne. And so for mercy, there is no compassion in any man or Angell, which they haue not from God: they cannot shew vs any kindnesse, and if they doe, wee must confesse that it comes from him. Since then, all power is reached from Gods hand, and all mercy is deriued from him, that nothing either can helpe vs; or if it could, yet would helpe vs, but so farre as he puts both the power and will vnto it: therefore they that beleeue this, cannot but seeke Gods fauour: for then they are assured that nothing can be able to hurt them. Yea, God can make all things (so farre as is profitable) willing, and readie to doe them good.

The second Commandement. Exod. 20. 4.



The



The second Commandement.

Exod. 20. 4. *Thou ſhalt not make to thy ſelfe any grauen Image, nor the, &c.*

IN all which words, is ſhewed by what meanes, wee muſt worſhip God: namely, not after the inuentions of fleſh and bloud, but according to the direction of his holy Word. And heere is ſet downe a prohibition, forbidding vs to make any Image, to repreſent God, or to helpe vs in his worſhip, or to haue any ſuperſtitious or will-worſhip thereby to pleaſe him the better. The reaſon ratifying the prohibition, are drawne, partly from the nature of God, that he is *Iehouah*. Firſt, one, and the ſame for euer in all his attributes, and actions; and *a ſtrong God*, (for ſo the next word ſignifies in the originall) and therefore perfectly able to ſaue and deſtroy, and *a iealous God*, louing chaſtitie in his Spouſe, with a moſt feruent loue, and abhorring ſpirituall whoredome, with moſt extreame hatred. Partly from his workes, firſt generall to the whole Church, as taking them for his peculiar people, and marrying them to himſelfe, which is implyed, in that hee calls himſelfe their God. Secondly, from his ſpeciall rewards, both in iudgement againſt falſe worſhippers, whom he will grieuouſly plague, in themſelues, and in their ſeede, *to the third and fourth generation*: And alſo in mercie to the true worſhippers, whom hee will wonderfully bleſſe, not onely in their owne perſons, but alſo in thouſands of their religious poſterity.

Images forbidden either of God, or to helpe his worſhip.

Thou

Thou ſhalt not make vnto thy ſelfe any grauen image, nor the likeneſſe of any thing in Heauen, &c.

Doct. Mans nature is prone to idolatry and ſuperſtition.

FIrſt, in that God ſets downe this Commandement ſo largely, ſo plainely, and in ſo many words, he ſhowes how exceeding readie wee are to fall, to the breach of it. Hence we may gather this generall doctrine, That our nature is wonderfull prone to Idolatry, and we are very apt and ready to worſhip God falſly and ſuperſtitiouſly. For if it were not ſo, why would not hee content himſelfe to be as ſhort heere, as hee is in moſt of the reſt? But wee ſee, for this and the Sabbath, how amply hee ſets them downe, mounding and fencing them, on euery ſide, with ſtrong reaſons: which declares that he knows vs very willing, vpon the leaſt occaſion, to breake out from keeping of them. As wee may marke: firſt he ſaith; *Thou ſhalt make to thy ſelfe no image.* None? might ſome carnal man ſay. Indeede wee wil make no image of any earthly thing, for that is too baſe to repreſent God: but for heauenly things, they be more excellent. Therefore to preuent this, God ſhuts out all excuſes, and ſaith, that no man muſt make the image of any thing, *in heauen or earth or ſea,* or in any place whatſoeuer. But yet fleſh and bloud vvould ſhift & ſay, Indeed it is true, vve muſt make no reſemblance, or image, or peece of an image, of any thing, to that intent to giue any diuine worſhip to it, and honour it as God: but we honour them with an inferiour worſhip, reſeruing the chiefe and higheſt to God himſelfe. Nay ſaith God, *Thou ſhalt not bow downe to them, nor worſhip them.* Neither giue them the greateſt honour, nor the leaſt honour, nor any honour at all. So that God meetes with euery obiection; that our fleſh might haue no pretence, of breaking this commandement, left vnto it.

Then the grieuous threatning, that God vſeth, to terrifie men from it, ſhewes that they are ready and willing to bee drawne vnto it, and that there is a ſtrange proneneſſe and inclination in euery mans nature to this ſinne of falſe worſhip. So, *Deut.* 7. 25. 26, God labours with the people of *Iſrael* there, that when in the

the land of *Canaan*, they met with Idols, couered with gold and siluer, they should not couet or touch one parcell of the plate, or meddle with it: for if they did, it would insnare them, and make them remember the Idoll, and from remembring, fall to liking, and at last to worship it. Therefore it is an abhomination to God, and he that will keepe a piece of gold of the Image, it is the next way to make him a worshipper of the Idoll.

This appeares also, by the examples of the Children of *Israel*, which were the Church of God, and the seede of *Abraham*: for all the World beside, were heathenish, and the whole earth was ouerflowen with a sea of Idolatrie. But these *Israelites* were but a while among the Egyptians: and wee see how soone they were infected with their disease. But when God had puld them out of that hell of the World, which was so full stuffed with all such abhomination, & brought them into the wildernes, where they were alone, and no people else to prouoke them to it: yet, when *Moses* that restrained them, was away but fortie dayes, they tooke liberty, and the lust that had beene smoothered by his presence, nowe brast forth, and they gaue themselues and their best Iewels, to the erecting of an Idolatrous calfe. And after, when God had brought them into the land of Promise, and they had beene there a while, they could no sooner haue any little time of ease, and prosperitie, but presently they ranne a madding after the Idols of the land: so that God was faine, almost continually, to keepe them vnder with affliction and trouble. And after when *David* and *Salomon* had raigned many yeeres, and most faithfully established the pure worship of God: it might haue beene thought, that in that space, all reliques and remembrance, of Idolatry had beene quite banished and swept away, so that no man should euer haue perswaded them to that course againe. But no sooner had *Ieroboam* departed from the house of *Dauid*, and set vp the two calues, but without any stay, the whole ten tribes, generally, became worshippers of calues: so that these infectious Idols, which hee set vp, did them more harme, then all the good examples and instructions, that were in the dayes of *Salomon* and *Dauid*, could doe them good. And when *Roboam* had a little ease, hee began to set vp Idolatrie,

and the people readily yeelded vnto him; so that both *Israel* and *Iudah* were quickly ouerrunne and polluted with that falſe worſhip. And after, when *Hezekiah* came and ſtoode for the ſeruice of God, and ſo neere, as hee could, ſwept out all monuments of Idolatrie, from *Iudah*: yet ſhortly after, when *Manaſſes* came vp, the people were turned the wrong way againe; and more mad then euer before; for then, he would kill all that would hold vp their heads for Gods true worſhip, and not to yeeld to his inuentions: ſo that hee fild *Ieruſalem* with innocent bloud, from corner to corner.

The like might wee ſee among our ſelues in Poperie, no wall or window, or houſe, or Church, which was not full of Images: for when God withdrew the light of his ſpirit a while, all was ouerwhelmed with Idolatrie, ſo prone is our nature to this ſpirituall whoredome.

Vſe. 1. To auoide all meanes that may entice vs to Idolatrie.

The vſe of this, is, to teach vs to auoid all meanes and occaſions, that may draw vs to this hainous ſin. In which thing, when *Salomon* was not very circumſpect, but would marrie with ſuperſtitious Wiues, how quickly was he ouertaken with their ſuperſtition? Wherefore if we haue any care of our ſelues, and to keep our ſelues from Idolatry, let vs beware of the company of Idolatrous perſons, and reading their bookes. For as an honeſt and chaſte Woman cannot bee long in the company of Adulterers, but ſhe ſhal be ſtained with their impurity, and get ſome blot by their filthineſſe: So it is impoſſible, that one ſhould conuerſe with Idolaters, and not receiue ſome taint of their ſuperſtition. For as an Adulterer will firſt ſtriue to drawe the Wiues minde from her Husband, by accuſing his gouernment and dealings, as hard and vniuſt, and afterwards endeuour to entice her to his owne lure: ſo it is with theſe ſpirituall adulterers: Firſt, they wil doe what they can, to bring vs in diſlike with Gods pure ſeruice, and with his Miniſters and Miniſterie: (as indeed our loue to Chriſt, and his Word and Miniſters, is not ſo hot, for the moſt part, but that a few idle clamorous and falſe accuſations, will quickly coole it) and then, hauing withdrawne vs from the true worſhip of God, we are eaſily caught, and perſwaded to anie thing: So that no opinion can be ſo phantaſticall, and hereticall,

but

but if the Author of it can bring vs out of liking with Gods ſeruice, and his Miniſters, we ſhall bee readie enough to embrace and follow it.

Therefore ſince our nature is ſo prone, and inclinable to this ſin, we muſt not thruſt our ſelues into the companie or place of Idolaters, leaſt that which hath poiſoned and infected others, may corrupt and infect vs alſo.

Further, this confutes the raſh boldneſſe of many, that (nothing conſidering their owne nature, nor the contagion & poiſon of Idolatrie) dare ſay, that none ſhall bee able to peruert, or make them worſe: indeede many may ſay to their ſhame, that none ſhal make them worſe. For howſoeuer it cannot bee, but ſome addition wil be made to their ſin, yet they be ſo bad alreadie, that they can hardly become much worſe by any company: yet many ſuch there bee, ſo bolde that they thinke it a childiſh thing, to feare leaſt they ſhould bee allured to Idolatry or ſuperſtition. What? ſay they, ſhould I bee ſo ſimple, as to bowe to an Image, or looke for any good from a ſtocke or a ſtone? But what ſay they of *Salomon*, was he a foole? did he want wit? Nay, he was ſild full of wiſedome, and was beloued of God; yet when hee would be familiar with Idolaters, hee could not keepe himſelfe, but he was ouertaken with Idolatrie. So in 106. *Pſal.* from 35. to 39 *Verſ.* he ſhewes the cauſe, progreſſe, & reward of Idolatry in the Iewes: They mingled themſelues with Idolaters. What came of that? Then they learned their manners; and what then? that was their ruine. There hee declares, that they did not roote out Idolaters, as God commaunded them, but would growe in acquaintance with them, and by that meanes followed their wayes, and manner of ſeruing God, till at length they became ſo zealous and ſo hot, as that they would offer their owne children to the Idols. Therefore this is not courage, in them that will not feare to goe into the houſes of Idols, to looke on them and gaze on their ornaments. They are not afraide to ſee and heare Maſſe and ſuch like thinges. Indeede a vagrant and a runagate, that hath nothing, cares not whether hee goes, it is all one to him, to goe by night or by day, to goe in the moſt theeuiſh places, as in the ſafeſt: not becauſe hee hath more cou-

rage and ſtrength, but becauſe hee that hath nothing, can looſe nothing: So theſe vagrants and runnagates in Religion, that haue no pietie or feare of God; care not where they come, or what temptations they caſt themſelues vpon. But he that knows his owne frailty and his nature what it is, and hath any thing to looſe or keepe, will take heed into what places and company he reſorts, leaſt hee take hurt and infection by them. For men muſt not think, that Miniſters, and other faithfull profeſſors, haue the leaſt ſtrength and courage, of any other, or are the moſt daſtardly and weake men, becauſe they will not willingly come into ill company, and among ill perſons, and heare ill words: but therfore it is, becauſe they know the curſe of God to be on thoſe that doe ſo, and feare their owne weakeneſſe and frailty; and in this regard, as euery one hath more vertue and godlineſſe, ſo he will beware of any thing, that may hurt or infect him. So much for the generall, in that hee doth by ſo many words and arguments inlarge this commandement.

Exod. 20. 5. *Thou ſhalt not make to thy ſelfe any grauen* Image, *&c. Thou ſhalt not bow downe to them or worſhip them.*

Wee muſt auoid Idols if we will auoid Idolatrie,

IN that God forbids, firſt the making, then the worſhipping of Idols: wee learne this doctrine, that hee that would auoide Idolatrie, muſt auoide Idols: as in the corporall mariage, they that would auoide Adulterie, muſt auoide Adulterers. Therefore the holy Ghoſt himſelfe ſaith, 1. *Iohn.* 5. *Babes beware of Idols*: meeting with a ſecret obiection, that might bee made. Indeede I hate Idolatrie, but yet to haue Images to put mee in minde of God, that I truſt is no ſuch perill. Yea, it is, for he ſaith: beware of Idols: if you wil bee freed from Idolatrie, put away all allurements, and inducements to it. And how dangerous and peſtilent a thing the verie Idoll it ſelfe is, and how quickly the beholding of it, will ſet the heart on fire with Idolatrie, the example of *Amazeah* wil ſufficientlie ſhewe vnto vs: who, though hee was a man, that in the beginning of his raigne, walked outwardly in the waies of God, and for other matters ſhewed him-

2. Chron. 25. 14

ſelfe

ſelfe a good and valiant Prince, yet when he hauing put the Edomites to flight (ſo that they were conſtrained to leaue their Gods and flie for their liues) when he, I ſay, would but looke on theſe Idols, he was preſently caught, euen by the very looking vpon them; though it ſeemed this might haue beene enough to keepe him backe from worſhipping them, becauſe he had euen then experience of their weakeneſſe in that they could not help the Edomites (which ſerued them before) out of his hands, as after the Prophet tels him. For as the looking vpon an harlot will infect one with bodily vncleaneneſſe, ſo alſo the looking vpon an Idoll will polute an ignorant and blind heart with Idolatry, and bring it to confuſion. Therfore *Dauid* took an other courſe, for when he was following the Philiſtins, and had them now in chaſe, ſo hard, as they were driuen to leaue their Gods; yet hee found a greater worke to be done then ſlaying his enemies; becauſe he knew, ſuch was the corruption that was in his men and himſelfe, as that theſe Idols might haue done them more harme then all the Philiſtines could: and therefore, that none might be infected and corrupted by them, he and his men tooke them all, and burnt them with fire. 1. Chro. 14. 12

But yet againſt this doctrine is obiected, that Images be lay mens bookes, and ſerue to put vs in minde of God. But this obiection God himſelfe hath anſwered long a goe, ſhewing what an Idoll will put one in minde of, and what an Image will teach. For ſo it is in *Hab.* 2. 18. *What profiteth the Image? the maker thereof hath made it an Image and a teacher of lies.* Where the prophet tels vs, that Images be teachers, & as they cal them, lay mens books: but what be their leſſons that they teach? euen lyes. And what get the Schollers of theſe teachers? euen the curſe of God. For ſo hee ſaith, *Woe vnto him that ſaith to the wood ariſe, and to the dumbe ſtone, it ſhall teach thee.* Yea, but, will ſome ſay, no man will be ſo fooliſh, as to ſay to the ſtone, ariſe. But indeede they doe ſay ſo: for in that they kneele downe to them, and knocke their breaſts before them, and creepe vnto them: all this implyeth, that they hope to ſpeede the better for that wood or ſtone, and by that meanes to get themſelues ſome good: and this is all one, as if they ſhould ſay, awake, ariſe, and helpe. Wee would

count him a fooliſh perſon, that would ſay, I will goe to yonder ſtone, and ſpeak to it, and entreate it, that at my requeſt, it would take ſome paines to do me good: but now whoſoeuer goes to it, kneeles before it, kiſſeth it, offers a candle vnto it, or any ſuch like, is euen as abſurd. For in ſo doing, hee ſhewes that he thinks, that ſtone can ariſe, and hath ſome power to bleſſe him, & ſtand him in ſteede, therefore God giues him his wages for his worke, and ſaith: he is accurſed.

But how vnfit Schoolemaſters, Idols are to teach any leſſon in Gods ſeruice, and how vnable to put vs in minde of God, the Prophet *Dauid* declares, when he ſhewes, that they be ſo farre, from reſembling the maieſtie of God, as that they be altogether vnlike to him, and farre inferiour to a baſe man. For, *Pſal. 135. 15.* hee ſaith, *The Idols of the heathen are ſiluer and golde, euen the worke of mens hands.* They be but the worke of man at the moſt: and therefore, inferiour, and leſſe then men: for alwayes, the worke is inferiour to the maker of it, whereas, a teacher ſhould bee ſuperiour to the learner. Then hee deſcribes them with a deſcription, farre vnmeete for that, which ſhould reſemble God; and put vs in mind of him: (ſaith hee) *They haue eyes and ſee not, eares and heare not, hands and handle not, &c.* and ſo (ſaith he) *are all thoſe that make them, and truſt in them*: that is, hope by their meanes, to fare the better: thinke, by kiſſing, knocking & kneeling, &c. vnto them, to get any benefit. Idolaters, and Idoll makers, will you know what they bee? they haue eyes and ſee not, eares and heare not, mouthes, and ſpeake not; they haue no vſe of ſoule or body: for, if they had, they would neuer bee ſo baſe minded as to hope for any good from ſtocks and ſtones, or look to bee helped by them. And theſe bee the ſchollers, that theſe ſchoolemaſters and theſe bookes do make, they grow at length, to be euen as blockiſh and fooliſh as the blocks and ſtones that they worſhip.

But heere may ariſe a further obiection. Did not *Salomon* make Cherubims in the temple, and did not *Moſes* make the braſen Serpent? VVhy then ſhould Idols and Images bee ſo odious vnto vs. To this wee may anſwere, that God forbids to make an Image to our ſelues: nowe *Salomon* did not make

Wee may not make images to our ſelues.

the

the Cherubims to himselfe, but to GOD, because hee had a Commandement and warrant from God so to doo. So, for the brasen serpent, *Moses* made it not of his owne minde, but by the direction of God; so that it was no more an inuention of man, then the scriptures and sacraments are: for he was taught by the Lord howe to make it, in what forme, in what place, and to what vse. So, for the Cherubims, they were appointed to signifie, that God had his winges as it were spread out, that whosoeuer would come to him in the Church, should finde protection and shelter from him, at all times. But this makes nothing for Idols, to worship God by them. For, because *Salomon* made an Image at Gods appointment, may wee therefore make one, at our owne pleasure? And if *Moses* set vp a brasen serpent, by Gods direction, may we do the like, by the direction of flesh and bloud? That followes not. But for that very serpent that GOD had commaunded to bee set vp, when men would looke on it with too great a reuerence, and had it in too great request, and honour, *Hezechiah* was so bolde, as to pull it downe, and deface it: and this is written as a thing of commendation in him. Wee must make no Image to our selues therefore, but if God bid vs, then wee must, for then wee make them to God, and then if God say, who required these thinges at your hands? we may answere with comfort, thou diddest O Lord.

Now as the doctrine is true in generall, that all Idols must be auoided and taken heede of, so they are most dangerous and damnable, and most to bee abhorred which are in greatest credite and estimation. As namely, first, such as are made to represent any of the three persons in trinitie, the Father, the Sonne & holy Ghost: and these, whatsoeuer pretence and purpose man hath in setting them vp, are simply euill. Therefore *Deut.* 4. 12. *Moses* tels the people, that when God came purposely to manifest his power neere vnto them, and to speake in their eares, yet he shewed no Image or resemblance of himselfe, but they heard onely a voice; for which cause he warnes them, that they should not in anie case goe about to make anie Image, whereby to represent God vnto themselues. So *Isay.* 40. 18. *Whereunto will yee liken*

like vnto: what similitude will ye make of me? There hee shewes that the cause of making Images to resemble God, is, for that men do not conceiue of him, and his greatnesse, so as they should. For if heauen and earth, and all thinges therein bee compared to him, they are not onely nothing, but lesse then nothing; and therfore what thing can they finde to set forth his maiestie? What comparison is there betwixt a spirituall substance, and a bodily? betwixt an infinite thing, and that which is finite; betwixt him that containes all thinges in himselfe, and that which is lighter than vanitie it selfe?

Therefore it is a most blasphemous debasing of his Maiestie, to goe about any such resemblance, and is so farre from lifting vp our hearts vnto him, that it drawes our hearts downe from him, making vs conceiue carnally of him, as of those things, which wee see with our naturall eyes. If we should see a man bowe downe to snakes, and toades, and the most contemptible creatures, affirming that hee yeelded them this worship, in honour and reuerence to his Prince, because these did resemble him; were hee not to bee condemned of great abuse, and dishonour to his Prince? For these base and vile things are no way fit to put vs in minde of our honourable Souereigne. What can you finde no better thing whereby to represent your Prince, then a toad? Now there is a thousand times more agreement betwixt the mightiest man, and a toade: then betwixt God and an Idoll. For a toade is a creature of God, as well as the greatest Potentate: but an Idoll is the worke of mans fingers, and an inuention of the deuill. A toade hath life and sence, wherein, it something resembles a man: But to set God out by an Idoll, him, that is life it selfe, and giueth life, sence and motion to all, by that, which is voide of all life, sence and motion: him, that is infinite in wisedome and power, by the workmanship of a weake and foolish man; what a shamefull, and horrible impietie, is this against his heauenly Maiestie? But heere some obiect, that indeede, God the Father and the holy Ghost bee meerely spirits, and cannot be represented by any thing: but what say you of God the sonne? Hee tooke vpon him the nature of Man, may not one make an Image of him? But can

wee

wee make an Image of Christ, vnlesse wee leaue out the chiefe part of him, which is his diuinitie? For it is the Godhead vnited to the manhoode, that makes him to bee Christ. What were that then, but to seperate those things, which God hath ioyned vnseparably together? which is accursed. And in so dooing, what difference doe wee make betwixt Christ and the theefe, that hong on the Crosse with him? Therefore this is an absurd and wretched resemblance. But if wee would see an image of Christ, looke vpon poore Christians, that walke vp and downe amongst vs; for they be flesh of his flesh, and bone of his bone; and in them is a liuely resemblance of him, and they haue a bodie and a reasonable soule, as hee hath, and the graces of his spirit in them. But for the Idoll, hee that will say, hee can be better put in minde of Christ, by gazing on a picture painted on the Wall, or an Image hanged vp in some place, then by looking on poore Christians, for whom hee shed his bloud, and in whom he dwels continually by his Spirit: hee shewes himselfe to bee as blinde and ignorant as his Idoll. Sith then, Christ is both God and man, and the maine thing that makes him Christ, is his God-head, let vs know that it is a wicked thing, to make an Image of Christ, seeing that wee can no way resemble that which chiefly makes him Christ. But would wee see Christ crucified before our eyes, and withall be made partakers of the merit and efficacie of his death and passion? Looke vpon him in the Ministerie of the Word and Sacraments, and there wee shall not onely behold him, but also enioy a blessed communion with him.

Christians doe most fitly resemble Christ.

Gal. 3.

A second Idoll of this kind, so highly esteemed, is the masse: wherein men seeke not a representation of GOD, but a transubstantiation of him, and vndertake to turne the corruptible creature, not into the Image (as the Apostle chargeth the Gentiles, *Rom.* 1.) but euen into the nature and substance of the incorruptible God.

The Masse, an Idoll.

A third Idoll of this sort, is the Popish Crosse: vnto which, diuine worshippe by the Papists is ascribed, and from which, vvonderfull holinesse and protection is expected, and by which, themselues and all their seruices are (as they thinke) sanctified.

Popish crosses are Idols.

sanctified. As, in the LORDS Supper, the bread is stamped with the signe of the Crosse, and both bread and wine are crossed by the hands of the Priest. So likewise in Baptisme, such confidence and trust was put in it, that they thought their children were not sufficiently baptized, vnlesse they were also crossed.

Thou shalt not bowe downe to them, nor worship them.

Doct. Gods seruice may not bee cõmunicated to any other.

IN that God forbids to bowe downe to Images, or worship them, wee learne, that the LORD will haue none of his seruices, communicated to anie other. It is a speciall prerogatiue annexed to his diuine name, and nature, to be serued alone. And as none can be matched with him, in his workes: so none may be partaker with him, in his worship. *Isay.* 42. 2. *I am the Lord, this is my name, and my glory will I not giue to another, neither my praise to grauen Images.* If his Saints, and Angels, and best seruants, might haue no portion of his honour, much lesse will hee endure it to bee yeelded to his vtter enemies, euen to Idols and diuels, 1. *Corinth.* 10. 20. Now the seruices, which are denied vnto them, are these. First, prayer: according as the Prophet saith, *Psalm.* 44. 21. *If wee haue forgotten the name of our God, and holden vp our hands to a strange God, shall not God search this out? &c.* VVhere the man of God shewes plainely, that none lift vp their hands, that is, make anie Prayers to a strange GOD, till first they haue cast off all regard of the true God. And as they, by their remembrance of their Idols, growe vtterlie to forget

forget GOD: so it is certaine, that notwithstanding all their shiftes and windings, GOD will search, finde out, and plague them.

But our aduersaries will obiect, that they doe not call on strange Gods, but they pray vnto Saints and Angels to solicite their cause, to the true GOD. But heerein they robbe Christ of his glorie, whose office it is, to bee the onely Mediatour. For to him alone pertaineth the worke of intercession, which hath performed the worke of redemption: according as it is written. 1. *Iohn.* 2. 1. *If any man sinne, wee haue an Aduocate with the Father, Iesus Christ the iust: and hee is the reconciliation for our sinnes, and for the sinnes of the whole world.* Where, the Apostle shewes, that hee is fit to pleade, and intreate for vs, who hath made perfect satisfaction in our behalfe, agreeable to the saying, in *Romaines.* 8. 34. *It is Christ, which is dead, or rather, which is risen againe, which is also at the right hand of God, and maketh request for vs.* Therefore they that seeke any other Aduocate, besides Christ; shewe euidently, that they beleeue that Christ either wants power, and so needes these helpers: or else that hee wants loue to his Church in earth, and therefore had neede to bee perswaded to his dutie, by the Saints in heauen. But since, hee beares such an infinite loue vnto his people, as makes him of all others, most readie to heare and helpe; and also hath all sufficiencie in himselfe, perfectlie to saue all those, that come vnto him: then they greeuouslie sinne, who leaue this fountaine of liuing waters, and seeke to such Cesternes that can yeelde no water. And as they doe greatly derogate from Christ heerein, so they doe in trueth most impiouslie, make GODS of the Saintes, whom they call vppon: because inuocation is a seruice, onely belonging vnto GOD. *Romanes.* 10. 14. wee must call vpon none, but him; in whom wee beleeue. Nowe wee must beleeue onely in God, therefore wee must pray to none, but to him alone.

Christ the onely Mediator.

Ier. 2, 13.

We must pray to God onely, and why.

Also, when wee pray to anie; wee professe, that wee beleeue, hee is able to heare all that call vpon him, in all places, at the same time; and therefore it is necessarie that hee must

be

bee preſent in all places at once, and ſo conſequently bee a God.

Laſtly, hee that is prayed vnto, muſt know and ſearch the hearts of thoſe, who crie vnto him: otherwiſe, hypocrites might ſpeede as well, or better, many times, then Chriſtians, for they can giue as good wordes, and make as faire ſhewes outwardly as others. But GOD onely knoweth the heart, 2. *Chronicles*, 6. 30. Therefore to pray vnto Saints and Angels is, in truth, to aſcribe a diuine nature vnto them, and to make Gods of them.

To ſweare by God onely.

Secondly, GOD will haue vs to ſweare by none but himſelfe alone. *Ieremie. 5. 7. How ſhall I ſpare thee for this, thy children haue forſaken me, and ſworne by them that are no Gods.* Howſoeuer theſe are eſteemed ſmall ſinnes, to ſweare by the Maſſe, Croſſe, or ſuch like, yet the Prophet chargeth vpon them, that ſuch ſwearers are forſakers of God; and withall threatens againſt them, that how-euer they eſcape the hands of men, yet God will not ſpare them, but bee auenged on them. And iuſt cauſe there is, why they ſhould bee ſo reputed, and proceeded againſt. For in ſwearing by Idols, wee aſcribe vnto them, knowledge to ſearch into ſecrets, and finde out the hidden truth and falſehoode; iuſtice to cleare the innocent, and condemne the guiltie, power to reward the righteous, and to puniſh the wicked, according to their owne vvickednesse.

Vnlawfull to dedicate ſet-daies to Saints

Thirdlie, to dedicate ſet-dayes and times to the honour of them, either by feaſting, or faſting. As *Hoſea.* 2. 13. *I will viſite vpon her the dayes of* Baalim, *wherein ſhee burnt Incenſe to them, and ſhee decked her ſelfe with her earerings and Iewells*: But it might bee asked, vvhat great fault was in all this? It is anſwered in the next wordes, they haue followed their louers, and forgotten mee, ſaith the Lord. And as common experience prooues, that all they, who ſtand moſt for ſuperſtitious Holie-dayes, are the greateſt prophaners of the Lords Sabbaoth, and contemners of his VVord. The ſpeciall vvorſhippe that vvas yeelded to the golden Calfe in the vvildernesse, was the celebration of the Feſtiuall day: as the A-

1. Cor. 10. 7. Exod. 32. 6.

poſtle

postle sayth, *The people sate downe to eate and drinke, and rose vp to play.* And this is reckoned as one of the most grieuous sinnes of *Ieroboam*, that hee had forged out of his owne heart, a solemne feast to the Calues 1. King. 12. 32. 33.

Seeing then, the worshipping of Images is the worshipping of diuels, as is said, Psal. 106. 36. 37. *They serued their Idols, which were their ruine: yea, they offered their sonnes, and their daughters vnto diuels.* (For hee that doth Gods worke, he worships God, and he that doth the deuils worke he worships the diuell.) And seeing all idols be condemned in Gods seruice, because they haue no warrant from God, and he hath not appointed any signification of them: this serues for the reproofe of all those that haue bowed downe vnto them, kissed them, or vsed any homage vnto them. For in Esay 66. 3. he sets downe this as a note of an vnregenerate man, *to bless an Idoll*: one needs goe no further for the note of a wicked sinner, then if hee bleesse an Idoll. For by worshipping it, in this Commandement, hee meaneth not to accompt it as God, but to thinke that by any reuerence done before the Idoll one shall get some helpe, and that this shall bee a meanes of good to him: to doe this, is spirituall whoredome, For so in *Esay*. 42. 8. *I will not giue my Glory to another*. One had better therefore dye the death, then vse any bodily gesture of reuerence to an Idoll. And this the three children knewe full well, in *Daniel*. For when the King commaunded them, on paine of death to fall downe, hee did not bid them bende their soules, but onely their bodies, yet they would not. One would haue thought they might haue done that, and yet haue reserued their hearts vnto God. But they knew, that if they had defiled their bodies with the least bow, it would haue drawne Gods curse vpon their soules and bodies: and therefore they durst not yeeld vnto it.

Ver. 8. Worshipping of Images must be repented for.

Dan. 3.

Seeing then, this is a spirituall whoredome, those that haue done it, must repent for it, and know that they haue infected their soule, with a damnable sinne, for which if they doe not throughly repent, it is sure, that when time and occasion shall serue, they will fall to it as freshly as euer before. For then, it is not the feare of God that hath repressed it, but the positiue law

hath

hath a little restrained it: which if it bee returned, their lust will breake forth, as much, as in former time it did; as it was seene by the *Israelites*, in the wildernes. Therefore, those that haue committed it, must be truly humbled for it, and labour for assurance of pardon. And though men will say, they did it of a good intent, and good meaning, and in loue to Christ: yet all these excuses will not serue the turne. Iewes are an ill excuse of a wife to say, shee loued her husband exceedingly; and therefore in his absence, shee must haue others, to see them, and looke on them, and embrace them; and all this in loue to her husband. The husband would scarce thinke well of this loue, yea, it would be most abhominable vnto him. And it is much worse to kisse an Idoll, and bowe downe to it, and then say, it was for loue to Christ.

Therefore, also we must labour to get the true & sound knowledge of God, out of his Word, and a feruent loue of him. For, till then, a man is in danger to fall to Idolatrie. But, if one see Christ in his Word, and know his spirituall properties, then he shall say, as the Church, in *Hos.* 14. 8. *What haue we to do any more with Idols: we haue heard God, and seene God.* For then we shall see better and more excellent things in him, then can bee found in any Image. But till this knowledge be obtained, wee are not well fenced against Idolatrie. As in the naturall marriage, the wife is sure from adulterie, If she loue her husband, but till then, she lies open to adulterers: So stands the case betwixt Christ and vs: Then are we safe from Idols, when wee haue gotten a feruent loue of Christ: Many will boldly say, What? Bow downe to an Idoll? kneele to a stock or a stone? sure I shall neuer do it. But as good as you haue done it; and what cause or reason haue you to think you shall not? Haue you seene Christ described in the Word? Haue you felt him, and receaued his body and bloud in the Sacraments? If you haue beheld his excellent beauty in these meanes, you will abhorre an Idoll, as an vgly thing: and if your soule loue Christ, and finde him in these things, you will neuer fall to this filthinesse, but loath and detest it. But if this knowledge and loue bee wanting; you are in continuall daunger, to runne to spirituall whoredome, (whatsoeuer you can say now)

now) if occasion were offered. This much for the grosse & direct breach of this Commandement, by making or worshipping images.

The third breach of it, is superstition: when one dooth not goe to stockes and stones, but yet vseth those wayes and inuentions, in worshipping God, which are not commanded of God in his word, but be deuises of men. For *Matthew* 15. 9. Christ saith, that they *worshipp him in vaine, teaching for doctrines mens precepts*. If it haue no further beginning then mens braine, God will giue no blessing to it: yea, hee sendes a curse vpon it, for cursed is hee that adds any thing to the booke of God: God will adde so much to his plagues. And the reason is, because hee makes himselfe wiser or better then God. For, if God bee perfectly wise, then hee knew best, what worship would please himselfe: and if hee be perfectly good, then hee would reueale vnto vs, what euen he knew fit for vs to practise. Againe it is a great iniurie offered to God, when we will let his deadly enemies haue the ordering and appointing of his seruice, rather then him selfe. 3 Superstition.

A King would thinke it a great indignitie, that his seruants should not yeeld to his direction; but some base person, that were a professed enemie, should set downe what seruice hee must haue, and in what manner hee must be obeyed, what shall bee his attendants and prouision. But much more absurd and iniurious it is, that wee will let the wit and will of the flesh beare the sway in Gods worship: for these two dwelling with the diuell, and are enmitie to God. And if wee will haue this preheminence in our houses, that our seruants must doe, as we bid them, not what they themselues thinke good; (for hee is a good seruant, that doth his Maisters will, not his owne) then why should not we thinke it right, that God must be Lord in his house? and we must doe his seruice, after his appointment, and not our owne.

This serues to condemne the Papists, that are most guilty in this point, and haue defiled the whole worship of God, with their owne inuentions, and superstitions. As by praying for the dead, for aduancement of heauen, pursuing holinesse in time, &c. In all Papists reproued for defiling Gods worship with their own inuention.

all which God may and will fly vnto them. Who required these things at your handes? so the Sacramentes. For in the Lords Supper, the bread must be coniured, and crossed, and likewise the wine, or else they thinke it not sufficient to be sanctified: but where hath Gods word commaunded any of these thinges? If they be so needfull, then they condemne God for want of wisedome, in that he could not see it: or if they bee not needefull, how dare they bee so bold, as to adde them to Gods ordinance. So in baptisme, they have added spettle, salt and creame, and such trumperie: all which is wicked and abhominable, and lyable to this accusation; *who required this at your hands?* So for the ministery, how have they corrupted it, by Popes, Cardinals, Abbots, Monkes, Friars, and the rest of that crew? And also they have appointed their Priest, to offer a sacrifice propitiatorie, for quicke and dead; whereof there is no mention in the Scripture of God: and therefore there can be no blessing vpon them: for they proceede from the flesh, and not from the spirit of truth; but from the spirit of errour: and sprang from out of the earth, and did not come downe from heauen. So much for the things forbidden in this commaundement, namely idols, idolatrie, and superstition. Now as this false worshippe is forbidden, so the contrarie, namely, the pure and holy worship is required; and we are commaunded to stand for and to practise all the good meanes, which God hath ordained for his glory and our owne saluation. Whereof some are more ordinary, as prayer, hearing and reading the word, & receiuing the Sacraments, &c. Which duties, because they have been often handled already, & many occasions are daily offered to speake of them againe, & againe, in our ordinary ministery, therfore they are onely named in this place. This further wee must be carefull of, that all the holy seruices of God, must be performed with such reuerent carriage of the body, and seemely gesture, as are meete for the exercise in hand. As the Publican, in confessing his sinne, declared his shame, and sorrow, by casting downe his countenance, and smiting himselfe on the breast, *Luke*, 18. 13. So in prayer wee are commaunded to lift vp our hearts and our hands to God in heauen, *Lam.* 3. 41. An example hereof we haue in *Ezra*, who fell on

Gods seruices must be performed with reuerence.

his

knees, and ſpread out his hands vnto the Lord, *Ezra.9,5.* This reuerence helpes vs greatly againſt our owne infirmities, and edifies other that behold vs, as *Solomon* is ſaid to ſtretch out his hands before all *Iſrael.1.Kings.8.22.* and it teſtifieth our care to glorifie God in our bodies, as we are commanded 1. *Cor.6.* 20. It is written of *Solomon*, that when *Bathſheba* came vnto him, notwithſtanding in dignitie ſhe was his inferiour, and then a petitioner to him, yet hee roſe from his throne, and bowed himſelfe vnto her. Much more therefore ought wee that are worſe then nothing, to ſhew all humilitie, and modeſtie when we appeare before the God of all glorie, whoſe iudgemēts we haue ſo many times deſerued.

Now other meanes are leſſe ordinarie: as firſt, faſting, which is to be vſed to the intent, that wee may more ſoundly humble our ſelues, before God, and be reconciſed vnto him. And this is then ſpecially to be practiſed, when we would be freed from ſome iudgement of God, that wee either feele or feare; or elſe obtaine ſome ſpeciall bleſſing, that wee doe earneſtly deſire. It was commanded in the law once euerie yeare to be exerciſed, that they might be better acquainted with it, and haue a perfect reconciliation with God. The vſe of faſting. Leuit 16,29.& 23.27.

A ſecond leſſe ordinarie meanes of Gods worſhip, is vowes: which are to be vſed on ſpecial occaſions, whē either to ſtrengthen our ſelues againſt ſome ſin, or the better to performe ſome dutie, we do binde our conſcience to auoide al occaſions, that may draw vs to the one, & to vſe al the good meanes that may further vs to the other. Vowes when to be vſed.

A third, is *Lots*, which is a part of Gods worſhip, to be vſed in matters of waight, to the deciding of doubts, and ending of ſtrife and contention. An example of which we haue. Acts,1, where being to chooſe an Apoſtle in *Iudas* ſtead, & not knowing the fitteſt, they committed the matter to Gods ſpecial prouidence, in caſting lots. Lots.

So in chuſing a King, (which was a matter of great importance,) becauſe no ſtrife and contention ſhould ariſe, they caſt lots, and ſo choſe him, whome God pointed at, as it were by the finger. The like they did, in diuiding the land of *Canaan*: 1.Sam.10.21.

leaſt any emulation or enuie ſhould ariſe amongſt them, they vſed Gods owne hand as it were, in giuing euerie tribe his inheritance. So that, in ſuch matters of waight and moment, theſe lots muſt bee vſed as a good ſeruice of God for thoſe ends.

And ſince theſe things are ſtrictly commanded, as the former forbidden, this condemnes the corruptions and looſeneſſe of our times. Many thinke, that if they be freed from idolatry, and ſuperſtition, then they haue kept this commaundement: as though it did only forbid euil, and did not command the contrarie good. This is not ſo: but one may forbeare the forenamed ſinnes, and yet be a damnable breaker of this commandement: for God commands not onely to turne from dumbe idoles, but alſo that we ſhould ſerue the true and liuing God, 1. Theſſ. 1. 9, or elſe there is no ſound cõuerſion. Many can ſay, they pray not ſuperſtitiouſly: but doe they euer pray religiouſly? They ſpend no time in vaine repetitions: but doe they ſpend any time in faithful petitions, and praying in the holy Ghoſt? They read no popiſh bookes: but doe they reade the booke of God? They come not at maſſe: but doe they reuerently receiue the Lords ſupper? They haue left of popiſh faſts: like enough, for wee are fallen from poperie to plaine impietie: but doo they faſt a Chriſtian faſt? As they did it before, ſuperſtitiouſly, doo they doo it nowe conſcionably? in caſting down themſelues, & celebrating it as a ſabbath vnto God, to confeſſe their ſins, & craue pardon for the ſame. But for want of theſe duties, many want the bleſſing of God, which they might haue, and are breakers of this commandement, becauſe they be not as diligent, in vſing the good meanes of their ſaluation, as they were forward in the ill meanes of their deſtruction, and are not as carefull to plant the holy worſhip of God, as to pul vp Idolatrie and ſuperſtition; So that, ſuch are as wel guiltie of the breach of this law, as Idolaters: They for doing that, they ſhould not, we for not doing that we ſhould: they for vſing falſe worſhip, we for not vſing the true worſhip. But then wee ſhal bee true worſhippers of God, when we ſhunne and hate al falſe ſeruice, and put in practiſe al the parts of the true ſeruice of the true God.

I am Iehouah. Of the word *Iehouah* hath beene ſpoken in the preface to the Commandements.

Thy God, a iealous ſtrong God.

IN theſe words calling himſelf our God, he imployes that ther is an euerlaſting marriage, betwixt him and his Church. And therefore, as it is a foule fact, for a woman after her mariage & the couenant of God, made betwixt her huſband, and her ſelfe, to defile her bodie with filthie adulterers: ſo, it is a thing, much more hainous, and abhominable, for any man or woman, after their couenant with God, to follow Idols and Images, not contenting themſelues, with the perfect beautie of Chriſt. Then where he ſaith (*a iealous God*) he compares himſelfe to an huſband, that as he loues his wife moſt dearely and tenderly, whilſt ſhe remaines chaſte and faithfull: ſo, is he moſt offended, and prouoked, if ſhe deale lewdly & treacherouſly with him. Now Chriſt had abundantly confirmed his loue vnto vs, in giuing himſelfe for vs: but if wee behaue not our ſelues chaſtly towards him, accordingly, hee wil be as a iealous husband, whoſe feruent loue being abuſed, will burſt forth into the ſtrongeſt hatred. As *Solomon* ſaith, that *Iealouſie is the rage of a man: and therefore he will not ſpare, in the day of vengeance.* In that, he cals himſelfe a iealous God, it declares, that he wants neither cauſe, nor will to powre vengeance on them; and in that, he is a ſtrong God, he is of might ſufficient, to plague and confound all thoſe that wickedly breake his couenant. Pro. 6 34.

From all this deſcription (wherby God hath ſet out himſelfe vnto vs, to be our God, and a Iealous God; that cannot abide any ſuch filthineſſe, and a ſtrong mightie God, that is able to execute his wrath on the offenders) wee muſt learne firſt, that Idolatrie is not a ſmall ſin, but moſt offenſiue to God, & dangerous to man. The practiſe of it is abomination; and the perſons committing it, are made abominable, and accurſed: Deut. 7.26. It is a worke of the fleſh, Galat. 5.20. It is a ſeruice of the diuell, Deut. 32.17. And it draweth men by the fearefull iudge- Doct. Idolatry is offenſiue to God and dangerous to men.

ment of God, into manie monſtrous, and vnnaturall ſins, *Rom.* 1, 24, 26, *&c.*

Vſe. Therefore they deale very wickedly againſt God, & iniuriouſly with men, that iuſtifie ſuch grieuous ſinners; and make their caſe ſeeme ſafe and good, who are in ſo great perill of the heauy wrath and vengeance of God.

Doct. Then from this deſcription, ſecondly we learne, that we may and muſt take courage & comfort, to ſtand for Gods pure worſhip, againſt all Idolaters and Idolatry, and all manner of ſuperſtition: ſeeing that he is our God, one that hath bound himſelfe in couenant to protect and defende vs: as alſo he is Iealous, that carries a flame of loue to all the faithfull, as well as an exceeding deteſtation to the vnfaithfull: and then hee is a ſtrong God; not ſtrong with an idle kinde of ſtrength, that lyes hid within him, and neuer is put in practiſe, but hee dooth vſe his ſtrength, to the maintaining, and protecting of all ſuch as are true friends to him, and maintainers of his worſhip.

Vſe. Which is for the comfort of thoſe, whoſe friendes, and ſuch from whom, they haue their maintenance, are popiſh, and will hate them and be enemies to them, if they hate ſuperſtition, and loue God and his true worſhip. But feare them not, for God is a ſtrong God, if they wil not helpe, he will: they haue no ſuch power againſt you, as God hath for you, ſo long as you continue vpright in his ſeruice.

2. This is alſo for the terror of all Idolatrous and ſuperſtitious perſons, that haue many things to vpholde them, and are well friended and ſtrongly defended; but yet miſchiefe ſhall be their end in the end, becauſe hee is ſtronger then all men, that ſets himſelfe againſt them. That which is prophecied againſt them *Reuel.* 18. 8. ſhall ſurely come to paſſe. *Therefore* (ſaith the holy Ghoſt) *ſhall her plagues come at one day, death and ſorow, and famine and ſhee ſhall be burnt with fire: for ſtrong is the Lord God which will condemne her.* And then all that the Kings could doe for thoſe Idolaters, was, to lament them, but they had no power to helpe them. And the Merchants, who were in great league with them, could onely bewaile, but no way mitigate their miſerie.

Vſing

Visiting the sinnes of the Fathers on the children.

FIrst, it may be obiected, how God can in iustice doe this, and punish the children for the Fathers fault? But to that, wee may answer, as God doth in *Hos.* 2. 2. speaking to the Iewes: he bids them pleade with their mother; comparing himselfe to an husband, he shewes that there is no fault in him, but all the blame lies on the adulterous mother. For as an husband may without any fault put away the wife, that hath dealt trecherously, & her adulterous brood too, because they be none of his children: so God may iustly plague and forsake, both the parents and the wicked children, of wicked parents. Ob. Ans. Why GOD may punish the children of wicked parents

Now this vengeance, vpon the children of Idolatrous parents, is shewed especiallie in these thinges: First, in with-holding the meanes of grace, and the spirit of grace from them. Secondlie, in letting the children see their fathers euill wayes, to imitate the same. Thirdly, in giuing them vp to blindnesse of minde and hardnesse of heart; and in denying them the benefit of good companie, that might helpe them, and such like. But the doctrine that wee may gather hence, is, that vngodly parents are the most deadlie enemies vnto their children: As in *Exodus*, 34. 8. where GOD sets downe his name most comfortablie, and the abundance of his mercie, yet addes this withall, *Holding not the wicked innocent, but visiting the sinnes of the fathers, on the children, to the third and fourth generation.* Vngodly parents are the greatest enemies their children haue.

This, the example of wicked *Ahab* doth euidentlie proue: For in that he shed *Naboths* innocent blood, and committed Idolatry, & serued *Baalim*, who could haue done greater wrong to his posterity, then hee did himselfe by these things? for hence it came, that the Kingdome was taken from his house: and his children, to the number of seauentie persons, had their heads chopt from their bodies; & all his kinsfolkes and acquaintance, fared the worse for his sake. So *Ieroboam*, (that seducer of *Israell*) thought by his idolatrie, to haue established the Kingdome, 1. King. 14.

to him and his, ſo that it ſhould neuer haue been taken from his houſe and ofspring. But was it ſo? Nay, this ouerthrew him and his houſe, this was the bane of all his. For becauſe he made *Iſraell*
1. King. 14. 10. to ſinne, therefore God ſwept away him and his ſtocke, as dung from the face of the earth, that none remained of them. Euen as one would doe, with an vncleane and filthy beaſt, which if hee abide long in a place, will defile the houſe, ſo that the place cannot be cleane and ſweet, till both the beaſt be remoued, and his dung ſwept out: ſo *Ieroboams* ofspring were as excrements of an impure beaſt, that did ſo pollute the land, as it could not be purified till they were all ſcoured away.

So *Chams* poſterity, for many generations, bare the curſe vpon them, for the impiety of their wicked father.

Vſe. 1. This ſerues to rebuke thoſe parents, that think and goe about by oppreſſion, by wrongfull & iniurious dealing, and ſuch wicked courſes, to better the eſtate of their children, and hope by theſe meanes to make their ſeed great vpon the earth, after them. Nay this is the way, to bring the curſe of God, & conſequently, deſtruction, vpon their family. If men did but giue credit vnto the word of God, that ſuch vile practiſes would ouerthrow, and not build vp their houſes, and that they did by theſe things pull downe the plague of God from heauen, vpon them and theirs: it would keep them from enriching themſelues by wicked waies, and make them take heed how they filled their houſes with the riches of iniquity, for feare, leaſt they ſhould fill them alſo with the reward of iniquity, euen the vengeance of God. For theſe
Iam 5. 4. ſinnes, as S. *Iames* ſaith, doe cry vp to heauen, they make an exclamation in Gods eares, & he vſeth not to repell their cry with a deafe eare, but he heares it, to the ruine of thoſe againſt whom the cry commeth: for after this cry of their iniquity, followes their cry and howling for miſery. As Gods daily iudgement vpon encloſers, and oppreſſers, in our dayes ſhewes it; for when they begin to moleſt poore men, to vnpeople townes, to ſeeke how they may dwell alone in the land, this encloſing doth but exclude them and theirs: ſo that if men would but mark and obſerue it, they ſhould ſee before their faces, how God plagues their ſinnes, both in themſelues and their houſes.

This

This muſt teach vs alſo to be humbled, and to craue pardon, for the ſinnes of our forefathers; becauſe they ſend out an ill breath, to bring the curſe of God on vs alſo. So we ſee in *Daniel* 9. hee doth not onely confeſſe his owne ſinnes, and the wickedneſſe of the people, then aliue, but he is wonderfully caſt down, and grieued for the ſinnes of their anncеſtors, and predeceſſors, and of the Kings, Prieſts, and Prophets, that went before them. And there is a promiſe, *Ezek.* 18. 14. that he that ſees his fathers ſinnes, and feareth, being humbled for them, and doth not the like, he ſhall not ſmart, nor beare the puniſhment for them, but God will be mercifull to him. For indeede this is a true note, that one doth not iuſtifie, and defend his fathers euill waies, when he is grieued, & forſakes them. But he that ſees his fathers miſdeeds, and will either iuſtifie them, and defend them in word, or elſe by his practiſe maintaine them: he makes vp the meaſure of his fathers ſinnes, that both may be laid together, and bring a double plague vpon his head.

2 To be humbled for our fathers ſinnes.

Of them that hate me.

IN that, God calles Idolatrie and ſuperſtition hatred of him, hence this doctrine may be learned, that all falſe loue is hatred. For Idolaters pretend that they loue God aboue all, and more then all: They can find in their hearts, to beſtow their ſonnes and daughters on him: and is not that zeale? No: Falſe loue is true hatred: and in that they doe thoſe things, which God hates and forbids, whatouer their pretence is, they are haters of God. So *Pro.* 13. 24. he ſhewes that a fond parent, *that ſpareth the rod, hateth his child*: but he ſeemes to loue him, and to be ſo tender ouer him, that he cannot finde in his heart to giue him correction; therefore he hates him, for that is hatred. So in *Leuit.* 19. 17. The Lord commands to admoniſh our brother plainely, and not *to hate him in our heart*; ſhewing that if any man, be ſo carnally affected to another, that he cannot tell him of his ſinne, being loath to grieue him, by a ſharp reproofe, and to reprehend him, that he might be brought to repentance: he that is thus tender hearted towards his friend, hath an hard heart againſt his friend, and this

Doct.

is an euill hatred.

Vſe. 1. This then confutes ſuch people, as in their blind charitie will ſay of Papiſts, Oh, they be good honeſt men: and though they haue not ſo ſtrict a regard of Gods worſhip, as hee commands, yet, I hope they loue God, and haue a good heart to him. Nay, they be not honeſt perſons, nor they doe not loue God, but they hate him. For this is, as if a wife ſhould ſay, Indeed in mine husbands abſence, I muſt haue an other man to keep me company, & lie with me, to put me in remembrance of my husband, but yet I loue mine husband. But the husband, or any man elſe, would account ſmally of this loue: yea, they would iudge, the wife rather hated, then loued the husband. In ſuch caſe are thoſe, that muſt looke on Idols, to helpe them in their deuotion, they muſt haue ſome Image to gaze on, that they may be put in minde of God, and they will proſtitute themſelues to ſtockes, and ſtones, thereby to manifeſt the regard they haue of God: but he wil giue them ſmall reward for this loue, yea they ſhall be accounted of him as profeſſed enemies to his name. So, for thoſe parents that are ſo kind to their children, and loue them ſo dearely, that they cannot bring them vp in nurture and correction and in the feare of God, they cannot croſſe them, or goe againſt them in their ill courſe: ſuch a parent is a moſt mortall foe, as often the children feele afterwards, and accordingly recompence them: for they loued them with a falſe loue, but the children reward it with a true hatred. So, he that wil not offend his friend, nor trouble him, with telling him of his faults, but rather ſmoothy pall and flatter him and ſpeake faire words, he is a moſt grieuous enemie. And yet who is there almoſt, that dooth not delight in ſuch enemies, and makes more of them, and eſteemes them more welcom, then a true faithfull friend, that ſeekes his ſoules health, and will not ſuffer him, to caſt himſelfe headlong into deſtruction? Let vs therefore learne to abhorre all carnall loue, both to God & men, as that which is the moſt pernicious hatred.

Not to match with Idolaters

This muſt alſo teach vs not to match our ſelues in ſocietie or in mariage with Idolaters. For this is to ioyne our ſelues with thoſe that hate GOD: and for this *Iehoſaphat* was reproued.

2. Chron. 19. 2 What? ſaith the Prophet, wouldeſt thou helpe the wicked, and loue

loue those that hate God? Yet if one had told *Ahab* that he had hated God; he would haue defied him, & said; that he had loued God as well as the best. But that is no matter, what *Ahab* would say; so long as God accounts him an enemie, *Iehosaphat* should haue had no societie or friendship with him.

So that, they are much to bee condemned, that will seeme to haue some care of Religion themselues, and to looke that their owne wayes bee good; but yet they can be familiar, and make friendship with Idolaters, and professed superstitious persons, And are not they then subiect to that reproofe of *Iehosaphat*? What wouldest thou loue them that hate me? No man will bee known to be a familiar friend to an open rebell, whom the king hath proclaimed a traytor; for feare least hee should bee tainted with some suspition of treason. And indeede hee that will be so conuersant, and so well acquainted with those which God hath proclaimed traytors; such as haue any spirituall wisedome and true loue of God, may, not without iust cause, suspect him as one that beareth no great good will to God, and his pure religion.

Exod. 20. 6. *And shew mercie to thousands of them that loue me. &c.*

IN that, God promiseth to shew mercy to thousands, of them that loue him and keep his Commandements, we learne, that the best way for any man to doe good to his children, is to be godly himselfe, as the very words of the Commandement do import. So *Psal. 37. 21. A good man is mercifull, and lendeth, and his seede enioyeth the blessing*. And after, 29 *Verse. The righteous shall inherit the land, and dwell in it for euer*: Not in his owne person, for that were no blessing to a good man, to liue still in this world, but in his seede he meaneth. One would thinke the contrarie; what, is he alwaies lending? still giuing, and doing good? why alas, how shall his poore children doe then? How shal they do? Nay, they be rich children, and shal do well enough. They haue a rich legacie left them, for they shal inherit the blessing of God. When hee saith, the blessing, it is more then if hee had saide the whole earth, and all the World. For all this one might haue, and

Doct. He that will do good to his children, must be godly himselfe.

yet

yet be vnder the curse, and liue and die a miserable man, and goe to hell too: but he shal haue the blessing, therefore all things necessarie for soule and body: for, so much the blessing containes, So *Psal. 112. 2. The generation of the righteous shall be blessed.* If then the blessing of God be the cause of all prosperity & happinesse: and contrary, the curse of God, the beginning and ground of all misery: then so farre, as we be good or ill, so farre, doe we good or ill to our stock. For, in the law, God threatens, that if wee be disobedient to him and his commandements, we shall be cursed in soule, body, wife, children, and all that we put our hand vnto. But, on the other side, if we be vpright, and with a perfect heart set our selues to follow Gods commandements, then we shall be blessed in soule, body, wife, children, and all that belongs vnto vs: so that the blessing of God shall meet vs at euery turne.

Vse. 1. Since then God is so mercifull to all those that loue him, and shew it by keeping his commaundements: This serues for the comfort of all such, as be good children of good parents: though perhaps, their parents can leaue them no great matter, for outward things, yet they haue laid vp many praiers for them in heauen, and leaue them Gods fauour for their possession: they haue a good patrimonie, for they haue Gods blessing to trust vnto. It is better to be the childe of a godly, then of a wealthy parent. For he that is both himselfe a good man, and hath also proceeded of godly parents, is now possessed of a double blessing, for his fathers prayers, and for his owne; for his fathers mercy and for his owne also. This is likewise, for the comfort of Gods children, that haue many children, & little wealth to leaue them. But, that is not the question, what goods they haue? If they be good and labour also to haue their children good; though they were thousands of them, they haue the blessing of God, and that shal maintaine them well enough. Those, that be blessed of God, shal not want the effects of his blessing. As *Psa. 37. 22. They that are blessed of God, shall inherit the land: but those that are cursed of him, shall be cut off.* Sometime indeed the godliest parents haue wicked and vngodly children: as *Iacob had*. But then God will either conuert them, as he did *Iacobs* sonnes: so that those, whom at the first he saw to be prophane, as any, hee liued to see conuerted, and

very

very holy men, and pillars of the Church: or elſe if all bee not good, God giues grace, that ſome one of them at the leaſt ſhall be holy: As *Abraham* had vngodly *Iſmael*, but hee had godly *Iſaack*: and *Iſaack* had prophane *Eſau*, but he had alſo holy *Iacob*. And *Dauid* had wicked *Abſolom*, & inceſtuous *Amnon*, but yet withall he had godly *Salomon*: or if none of the next of ſpring be good, yet ſome of them that follow ſhall be holy. The godlineſſe of the parent will ſhew it ſelfe in the bud, ſooner or later: as *Iotham* had a wicked ſonne and heire after him, though himſelfe was a good man: but yet after godleſſe *Ahaz*, ſucceeded godly *Hezekiah*. Or if at any time godd parents be denied this bleſſing in their children, the Lord will fully requite this want, with aboundance of ſpirituall and heauenly bleſſings, vpon themſelues: as appeareth in the caſe of that worthy bleſſed King *Ioſiah*.

Exod. 20. 6. *That loue him and keepe his commandements.*

IN that the keeping of the commandements is here ſet down as a note of our loue to God, this doctrine may be learned, that they onely be louers of God that be doers of his wil. But ſome will obiect, that if the loue of God conſiſt in the keeping his Commandements, then it ſhould ſeeme, that none loue him, becauſe in many thinges wee offend all. But, for reſolning of this doubt, know, that there is a great difference betweene these two; To keepe Gods Commandements, and to fulfill his Commandements. For keeping noteth a truth, fulfilling a perfection: this Chriſt only had, but that truth euery Chriſtian muſt haue. For, euery Chriſtian man may ſo farforth keep Gods law, as that hee ſhall be accepted and alſo rewarded, though not for the merit of the worke, yet for the mercy of him that accepts the worke: but this true keeping muſt be knowne by theſe notes.

Doct. They onely be louers of God, that be doers of his will.

The difference betwixt keeping the commãdements & fulfilling them.

1 True notes of keeping the commandements.

First in keeping, we muſt aime at all; there muſt be a full purpoſe, and true deſire to keepe euery one. For, if onely in any ſin, & break any Commandement wilfully; the wilfull and known breach of one, makes him guilty of all.

2 Secondly, this obedience muſt be done willingly, with a free and chearefull heart: as *Dauid* bids *Salomon* ſerue the Lord with a willing mind. 1. Chron. 28. 9.

Thirdly,

Thirdly, the end of our actions must bee good, to shew our loyaltie to God, to approue our hearts to him, in obedience to his Commandements; and not for any other ende or intent of our owne, as to be magnified of men, or to merite by them or such like. Hee that hath all these thinges, keepeth the lawe of GOD. Indeede no man can fulfill it, neither is it required of Gods children that they should, because they bee vnder grace, and not vnder the law, as touching the rigour of it. But, for those that bee out of Christ, this condition is proposed to them, Win it, and weare it: keepe the law in full perfection and haue happinesse in full perfection; but breake it in the least title, and lose your saluation: those which are not in Christ are thus bound. But those which are his members, and are made one with him by faith, are vnder grace, there is a more easie obedience required of them, Not to fulfill the law in the extremitie of it, but to keepe the law, in the vprightnesse of their hearts, & do so much, as Gods spirit, which is bestowed on them, giues them power to doe. But now to returne to the doctrine it selfe, Whosoeuer loues God, must in this manner as hath beene spoken, keepe the law of God. This is prooued, 1. Ioh. 5. 3. 4. *This is the loue of God that we keepe his Commandements.* Is it so? (may one say) then that is a verie hard piece of worke, fewe can doe that. Nay saith hee, *his Commandements are not grieuous, for all that are borne of God, ouercome the World.* Hee shewes that a Christian, so farre as hee is regenerate, hath conquered the World: and then Gods Commandements cease to be burdensome. For the thing that makes them heauie, is our worldlinesse and fleshly lusts, which striue against the spirit: but in what measure Gods Spirit which regenerateth vs; hath set downe and ouercome those lustes; in that measure, they are very easie and lightsome, and wee shall with much comfort and quietnesse obey them, when wee are once truly conuerted, according to the measure of our sanctification.

Rom. 6. 14.

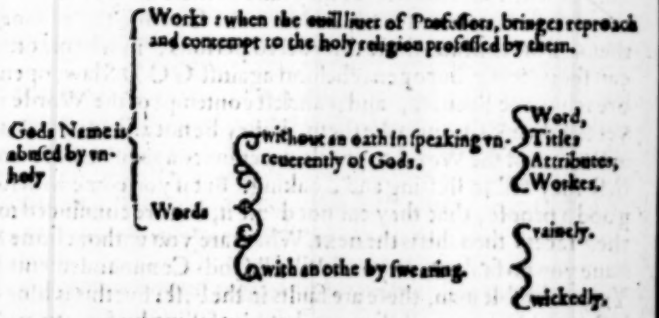
It is a most tedious thing to a Christian heart, to obey the diuels Commandements; but most ioyous to follow Gods. As if it were permitted to a Christian man for the while, to steale, lye, robbe, murther, commit adulterie, surfait, and wallow in his vomit

vomit or ſuch like: his ſoule would abhorre it, and hee would rather dye, then doe theſe things; it would bee ſuch a vexation vnto him. But now, to pray, to heare the Word, to reade, conferre, or doe workes of mercy, and the reſt of that kinde, it is euen a recreation, and delightfull exerciſe for him: for Gods Commandements are pure, and holy, and delight the heart, ſo farre as it is pure and holy. So *Iohn*, 14, 15. *If ye loue Me keepe My Commandements: and I will pray the Father, and he ſhall ſend you an other Comforter.* As if hee ſhould ſay, he that loues Me beſt, and keepes my Commandements moſt, ſhall finde trouble: but let not that trouble him, for he ſhall haue my ſpirit, which will comfort and ſuſtaine him in all his miſery. But ignorant men will ſay, we do keepe Gods Commandements, and haue a care to be obedient vnto Chriſt. But Chriſt ſayth. Verſe, 21. He that (*hath*) my Commandements and keepes them, thereby teaching that one muſt firſt haue them, afore he can keepe them. Hee muſt haue them in knowledge, and vnderſtanding, haue them in memory, iudgment and affection, and then fall to keepe them in action. Doe this, and then, indeede you loue Chriſt. But many talke of louing Chriſt, and what good friends they be to Chriſt; but trye them a little by their works, and you ſhall ſee that they neither haue Gods Commandements, nor keepe them: and ſo farre, as they faile in theſe things, ſo farre they faile in the loue of God, and prouoke God alſo not to loue them. This confutes thoſe diſordered perſons, in whome one can ſee nothing, but open rebellion againſt GODS law, open breach of the Sabbath, and manifeſt contempt of the Worde: yet tell them of it, and aske them, if they be not aſhamed, thus in the face of the World, to proclaime enimity againſt God; then firſt they fall to ſhifting and cloaking. But if you come with ſo good a proofe, that they cannot denie it, but are conuinced to their faces: then this is the next, What? are you without ſinne? haue you no faults? do you fulfill all Gods Commandements? Yes, miſerable man, there are faults in the beſt: but this is blockiſhneſſe. Is there no difference, betwixt falling by frailety, and through infirmity? and liuing and lying in a ſinne, and allowing Vſe. 1.

ing ones selfe in the committing of it? That frailtie is in Gods elect children: but this wilfull disobedience, and maintaining naughtinesse, is in hypocrites: That God passeth by and regards not; this, he will neuer put away, vnlesse there be an amendment, and great repentance. For, such persons loue not God: and it is iust, if he pursue them, and plague them as his enemies. This likewise, is for the great comfort of Gods Children, that doe their best indeuour to keepe all his commandementes. Though they faile in that obedience, which they ought to performe, yet God promiseth to *shew mercy* to them: as if hee should say, Though you come far short of that you should, and would; yet, so long as your heart is true, I will beare with your infirmity. For he requires not fulfilling, but keeping. If one will stand to himselfe, then he must either haue perfection, or confusion. But if he trust to Christ, then he is vnder grace, and there is mercie in Christ, pitying and rewarding: rewarding all their good, pittying and passing by their infirmities.

Thus much for the Second Commaundement.

The Third Commaundement.



The third Commandement.

Exod, 20, 7. *Thou ſhalt not take the name of the Lorde thy God in vaine, For the Lord will not hold him guiltleſſe that taketh his name in vaine.*

THe purpoſe of this third cõmandement is, to teach vs, that we ſhold not profane the name of the Lord our God, but vſe it with all reuerence. By the *name* of God, is vnderſtood all thoſe thinges, whereby God, as by his name, hath made himſelfe knowne vnto men; as his titles, attributes Word, & Works. *In vaine:* that is, raſhly, idlely, careleſly, when neither God is thereby glorified nor man profited. The parts heere to be conſidered are two: the firſt is a prohibition in theſe wordes: *Thou ſhalt not take the name of the Lord thy God in vaine.* The ſecond part is a reaſon, in the words following. *For the lord wil not hold him guiltleſſe*, that is, God wil ſurely puniſh him. Which reaſon God ſets downe, becauſe no ſin goeth more vſually vnpuniſhed through the hands of men, then this. For many wil take it hainouſly to haue their owne names euil ſpoken of, and abuſed: but ſo ſlight a regard haue moſt men of GOD, that though his name bee blaſphemed, and prófaned, though hee bee greatly diſhonoured, yet they lay it not to heart, neither care for it. Therefore, leaſt men ſhould make no account of this ſo great a ſinne, (becauſe it is a thing that mans lawes takes little, or no notice of) he ſets downe the puniſhmẽt: that though the politike lawes of men ſhould take no hold on ſuch perſons, yet the God of heauen and earth will take ſuch in hand, and deale with them himſelfe: he wil not commit them ouer to the hands of inferiour officers, but himſelfe will ſee their execution done. Now the commandement doth partly forbid, partly command: It forbids in generall, to take the name of God in vaine, as is ſhewed in

What is meant by Gods name

in the Table,

Doct. Speciall care to be had of vs, that we take not Gods name in vaine.

The doctrine here taught, is, that great care is to be had, that the holy name of the Lord bee not dishonoured by vs. As it is in dignitie aboue euerie other name, so ought it to haue estimation aboue al other names. As hee himselfe requireth, *Deut*, 28 58. Thou shalt *feare this glorious and fearefull name, the Lord thy God.* If he be so gratious to admit vs to that, which we base creatures are altogether vnworthie of, as to deale with his maiesty, to be spoken of, and spoken to, & himselfe to speak to vs: let not vs be so vnthankeful as to defile his holy things, which he cõmitteth to vs, with polluted lips, and vnsanctified hearts. And this should cause vs, to be so much the more careful hereof, by howe much the benefit wil be greater to our selues, if we can make the right vse of this reuerend and blessed name.

The benefits of the right vse of the reuerend name of God.

It yeldeth saftie to them that are in peril, and is, as it were a castell, or tower for protection, for all righteous men that will run vnto it Prou. 18.10. It conferreth al comfortable delights, to them that feele the vertue of it in their heart: & is compared in the songs of *Salomon*. Chap. 1,2, to a most pretious and odoriferous *ointment*, and that not shut vppe in a boxe, but *powred out*, which doth the more augment the sweet sauour of it: as in that, which was bestowed vpon Christ. And this doth much allure sound hearted Christians, (whose affections go not a whoring after earthly vanitie) to embrace and loue him.

1. How Gods name is taken in vaine.

First, Gods name is taken in vaine, in life, by an vngodly, and vnholy conuersation, of those that professe the religion of God. And so Rom, 2. *Paule* sets downe a reproofe of the Iewes, that for their sakes, the name of God was euil spoken of, among the gentiles. The gentiles hated GODS name, and were enemies to religion of themselues, when noe occasion was giuen: but when they saw the Iewes, that professed themselues to bee Gods people, and to loue and worship him, and to bee loued of him also, to liue so wickedly, to deale so craftily, couetously, and cruelly: this made them hate religion much more, and speake ill of God more presumptuously. And so in Ezeck, 36, the Prophet chargeth this vpon them in the 22. Verse, that they polluted the name of God among the heathen. They were so farre

A professor liuing wickedly is a great scandal to religion.

from

from conuerting any one by their good example, that by their ill behauiour they made thoſe to hate God, who elſe might haue beene drawne to ſome liking of true Religion. For that which the wiſe man ſpeaketh of the naturall family, is true alſo in the houſe of God. A wicked ſonne (ſaith he) is a griefe to his father, and a ſhame to his mother. Let an hundereth vagabonds and runnagates play the filthy perſons, the vnthrifts, and the thieues, this brings no diſcredit to the father, no man chargeth the fault vpon him, he beares no reproach: but if his ſonne, that is brought vp with him in the family, and is called after his name, ſhal doe any ſuch thing: himſelfe hath not the blot alone but he brings alſo an euill report vpon the family, and his father ſhall beare a great part of this diſgrace. So, let all the Atheiſts and Papiſts, and carnall worldlings in the world, liue wickedly and ſhew themſelues to be as they be, filthy beaſts, goates & ſwine without grace, and deſtitute of the feare of God: it is no ſuch great diſgrace to religion, they beare all the blame themſelues and the ſhame lights on their owne heads: but let a profeſſor fall into wickedneſſe, one that makes ſhew to be begotten of God, by the immortall ſeede of the Word, to be a child of the Church, a member of Chriſt, a temple of the ſpirit, let ſuch breake forth into ſome groſſe ſinnes, and here will bee matter for all the wicked perſons in a Countrey, to talke of; now the deuill and his limmes wil triumph and brag, now they ſharpen and whet their tongues: the religion of Chriſt ſhall be blaſphemed, the profeſſors of Religion taunted, euery one that deſireth to be a Chriſtian, ſhall haue this layde in his diſh, and the Name of God, and the ſpirit of God ſhall not eſcape without ſome blot of reproach. Ho (ſay they) theſe be your profeſſors, theſe be your holy men, that be ſo full of the ſpirit, theſe be they that will be the holy Saints of God, theſe be they, that runne to ſermons and carry bibles, theſe be the fruites of their profeſſion, you may ſee what godly men they be: I warrant you, they bee all alike, you may ſee by one what the reſt bee. Thus wee ſee, what a great ſtaine religion hath among men, by the falles of thoſe, that ſtaine the holy profeſſion with an vnholy conuerſation: profeſsing godlineſſe in word, but indeede denying the

power thereof. Theſe fill wicked mens mouthes full of ſlaunder, and giue their malitious hearts matter to ſet themſelues a worke, againſt the Goſpell, and godly men.

And this was the ſinne of Ophni, and Phineas: they ſhould (as the Lords Prieſts) haue giuen ſuch good exhortations, and haue ſhewed ſuch grace in their behauiour, as that all men might haue delighted to come into the place of GODS worſhip, and to ſerue him according to the Law: but they were ſo wicked and vngodly, and ſo full of filthineſſe, that the ſeruice of God, by their meanes, was hated, and became odious to the people.

Vſe. 1. Sith then, this is ſuch an high taking of Gods Name in vaine to be brambles in Gods vineyard, and tares among his wheate, this confuteth thoſe, that thinke, if they can keepe their tongues from ſwearing and forſwearing, then they be free frō the breach of this Commandement. If no man can charge them with an oath, or periury, they thinke they neede not repent for taking Gods name in vaine. Not ſo. But let them know, that by an ill life, by walking and conuerſing after a ſinfull manner, they may prophane Gods name more, hurt religion more, and bring more griefe vnto the hearts, and ſhame vnto the faces of profeſſors, then ſome other by a thouſand raſh oathes, yea, by groſſe and open periury. It is as great a fault, to abuſe the religion of God in life; as the titles, or attributes of God in ſpeach. And therefore, vnleſſe thoſe that are called Chriſtians, labour to be Chriſtians; that their workes bee ſutable to their wordes; and they ſhew forth the vertues of Chriſt; as well as take vpon them the Name of Chriſt; vnleſſe they be carefull to frame their liues accordin̄ to the line of Gods Word, and ſo to order all their carriage, that the fruit, that ſhewes it ſelfe in their life, be agreeable to the ſeede, that is daily ſowne in their hearts; they are as groſſe profaners of the name of God, and as lyable to the curſe and vengeance of God, as he that ſweareth many a vaine and idle oath.

Our workes muſt be ſutable to our words.

2 Secondly, this ſerues to inſtruct all men, that would bee called Chriſtians, and accounted the ſons of God to liue ſo, as that they may bring ſome glorie to God by their liues. And Saint

Paul

Paul bids the bond-seruants. 1. *Timoth.* 6. 1. *count their Maisters worthie all honour, that the name of God and his doctrine may not bee ill spoken of*: speaking to such, as were seruants to vnbeleeuing Masters, he bids them giue them honour, and reuerence, not for any religion or goodnesse, that could be seene in them (for they were Infidels) but for cõscience sake to Gods ordinance, whose place their Masters did supply: and that, because, if they did not so, all the fault should be laide vpon the name of God. But how doth hee proue that Gods name should be euill spoken of? Because his doctrine should be euill spoken of. So that, where euer the Gospell is slaundered, there God himselfe, and his name is dishonoured. Contrariwise, nothing can glorifie God more in all this world, then, when those, that will belong and appertaine vnto him, shew what household they be of, by their works. And he that will be esteemed the sonne of God, must doe more good workes, then one that is onely the sonne of *Adam*. This will stop the mouthes of wicked men, and muzzel them vp, that they shall not haue a word to barke out against Christians, and Christianity. Yea, this will beget a good liking in their hearts, of that word and religion, which workes so good effects in the liues of them, that hold it. As in the familie, let the children bee good, temperate and modest, and behaue themselues gently, and humbly to all, then they doe not only get good account, and estimation to themselues, but they are an honour to the house, of which they come; and to the parents which begat them, and a crowne to all their friends, and brethren; that those which bee enemies, cannot for shame giue out an euill word of such a man, whose children bee so well brought vp, and behaue themselues so orderly. So is it in the Church, in Gods household vpon the earth: would any procure honour to God his Father, would hee cause the Church to bee praised, and all his brethren and fellow members to reioyce, and to bee well reported of? then, let him shew forth the vertues of Christ, let him liue worthy of his vocation and calling, let him cause his light to shine forth in the darknes of the world, let him not keepe his vertues in his owne bosome alone, but let the brightnesse of them, shine forth vnto all those that liue with him. And if hee doe so, hee shall bee honoured

Gods name is greatly glorified by the holy conuersation of Christians.

1. Pet. 2. 15.

himselfe euen in the conscience of the wicked, but especially he shall win great reuerence, and reputation to the name of God, to Christians and Christian religion. And though some enemies bee reprobates, and therefore irreuocable, yet hee shall make them dumbe, and stop their foule mouthes, that their furious clamours shal either not be heard, or if they be, yet not regarded. And whereas others (that are yet in their present estate, enemies; but in election Gods children) may seeme for a time perhaps to be hardned, & not to submit themselues: yet afterwards this good example will worke, and the seed will appeare in the fruit in due season.

And when God hath softned their hearts, and opened their eyes, and conuerted their soules vnto him, and visited them with his good spirit, then they shall magnifie him and praise him: then they shall say, Blessed bee GOD that euer I liued in such a christian family; that euer I was vnder so good a Minister: I thanke God that euer I was acquainted, or did conuerse with such persons, by whose gratious behauiour I was brought the better to like of Religion. Now the olde seede, that seemed to lie dead vnder the clods, reuiueth, and springs: now the fruits of all good precepts, and good admonitions begins to appeare.

If there grow thornes in Gods vineyard, the axe of Gods vengeance meetes with them straight; and they of all other, shall most fearefully and horribly be destroyed. If men will be briars, then let them keepe themselues in the wilde waste, and not presse into Gods garden: for if they doe, vndoubtedlie they shall be cut downe, and cast into the fire. Thus much for the first kinde of dishonouring, and taking Gods name in vaine, *viz.* by life.

2 Speach. The second followeth, by speach, and that first without an oath, by speaking vnreuerently of Gods word, titles, attributes, or workes, without due regard, or estimation of the thing one speakes. First of the word, in speaking of it idlely, curiouslie, vainely, to picke out needelesse questions, rather to shew wit, and learning, in obiecting vainely against the truth, then to minister any grace to others, or learne any goodnesse to himselfe.

But

But this vaine and fruitleſſe iangling, is a great abuſe of the holy Scripture: when one hath no care to make the end of his ſpeach the glory of God. For, *high talke becommeth not a foole.* It is an vnſeemely, and an abſurd thing to heare a prophane ſinner diſputing of the will and wiſedome of God; when himſelfe is a proud and fooliſh contemner thereof. And theſe vngodly diſcourſers, that can ſay nothing for the truth, but all, and only againſt it, are not aſhamed to brag, that they can hold argument againſt the beſt Preachers, and ſet them downe: none can preach ſo ſoundly, but they wil except againſt his doctrine, and that by allegation of the word of God.

But let them firſt get the law of God written in their owne hearts, and then let them open their mouthes in wiſedome, and inſtruct others. As, God ſaith, *Deut. 6. 6. Let theſe words be in thine heart, and thou ſhalt rehearſe them continually.*

Firſt, then let one labour to haue the vſe of Gods word, in himſelfe, and to make it his owne, and lay it vp in his heart; and then he may with comfort bring it forth and confer it to others. Elſe, if one be an idle talker and a fooliſh vaine diſputer of that he neuer had any experience of, nor working in himſelfe: the more he ſpeaketh, the worſe it is, the more he diſhonoureth God, abuſeth his word, and hurteth his owne ſoule.

Firſt, then Gods name is taken in vaine, by the abuſe of his word, in curious, and fruitleſſe prating of it. Therefore one muſt neuer talke of Gods word, but that he may bring ſome glory to God, and ſome good edification to men. As the Apoſtle ſaith. *Edifie one another in your moſt holy faith.* Vnleſſe this be our ſcope, when euer we take Gods word in our mouth, to build vp one another in godlineſſe; we peruert the word of God, and take his name in vaine.

1 Fruitleſſe ſpeaking of Gods word is a taking of his name in vaine. Iude. 20.

Secondly, Gods name is polluted by vs, when we ſpeake of his word in mockage, after a ieſting, and ſcoffing manner. As thoſe did, of whom *Peter* ſpeakes, that derided the doctrine of the laſt iudgement: Ho, ſay they, *All things continue alike, ſince the fathers:* when will his comming be? as if they ſhould haue ſaid, Wee heare a large diſcourſe, and heere is much a-doe among theſe Preachers now a dayes, about the great and fearefull day

2 Mocking at Gods Word. 2. Pet. 3. 4.

of iudgement, wherein (as they say) all men must bee called to account for their works. But where is this glorious appearance? what danger comes by their terrible threatning? what profit hath any by their large promises? And thus, because God doth not presently passe sentence, and execute it, by casting the wicked into hell, and by receiuing the godly to the ioyes of heauen, foolish vaine men, that haue no faith, make a meriment, and a sport, to laugh at this doctrine. So in *Isay*, because hee told them of death, the Athiests fell to mocking. Come, say they, if we must
Isay. 22. 13. die, then let vs take our pleasure while wee may: *let vs eate and drinke*, and be merry: *for to morrow, soule and body and all must come to nothing*: we will ply it, while the time serues. And thus these irreligious beasts cast off all the exhortations of the Prophet, by iesting and scoffing.

So, many lewd persons, in these dayes, are ready to abuse the words of Christ (where hee saith, If one giue thee a blow on the one cheeke, turne to him the other also) to deride Christians, and to disgrace Christian patience, Oh shameless persons! Will not the reuerence of Christ feare them from the abuse of such words, as he with his own mouth vttered? These be the words of God, spoken and penned by the wisedome of the holy ghost, for the direction & instruction of his children; not for euery prophane swaggerer, and drunkard, to vomit out of his filthy mouth, to moue laughter with them. And this is a common thing, among phantasticall companions, that desire to bee thought witty and conceited, That, if any place of Scripture serue their turne, to gird, or quip one another, or such like purpose, they had rather God should lose his glory, and Gods Word the grace and authority of it, then that they would lose their iest. And thus, that which God appointed to edifie their soules in godlinesse, they peruert to stirre vp themselues and others, to foolish, wicked and prophane laughter.

3 Alleaging of Scripture for maintenance of sin is a grosse taking of gods name in vaine.

So thirdly, the Word of God is abused, in a most grosse and notorious manner, when one brings it in the defence of any sin, error, or heresie. Which is, to presume to wrest Gods weapons out of his hands, as it were, and to wound him with his owne sword. This is as grieuous an abuse of the sacred word of God,

and

and as hurtfull and miſchieuous, as ſwearing or forſwearing. Thus the deuill did moſt damnably prophane Gods word, that it might ſeeme to agree with his deuiliſh temptations. Matth. 4.

So let wicked and voluptuous liuers, that ſpend all their time, and labour in purſuing vaine, and fond ſports, and games, and ſuch fooliſh and fleſhly delights, as make them no whit more ſeruiceable to God, or the common-wealth, or apt to doe any good to their owne ſoules and bodies, or any mans elſe; let ſuch men, (I ſay) be reproued and told, that this kind of liuing is not allowable, it will not hold out before God: man was made to glorifie God, and to doe good vnto men; not to ſeeke pleaſure to his fleſh, and liue idlely in the World; and therefore they muſt repent, and amend: you ſhall haue an excuſe ſtraight, Gods Word muſt be brought as a defence, they doe not breake Gods commaundements without warrant out of the Scripture, if you will beleeue them. What? ſay they, will you haue a man liue without delight? doe you not allow recreation? why the Scripture doth affoord a man recreation, and then a number of places muſt be brought in for recreation, to maintaine their voluptuouſneſſe. But, (vaine man) doth not the Scripture command a vocation, and the recreation as an helpe to further vs in it? Now if one may aske you that ſtand ſo much for recreation, what is your occupation? whatſore trauaile is it, that wearieth your body? vvhat earneſt ſtudie troubleth your braine, that you muſt haue ſo much refreſhing, and ſo much recreation? It muſt bee ſome very painefull labour, that needeth ſo much reſt, to make you able to performe it. It is a ſore labour indeede, for it is the ſeruice of luſt, and the deuill; two hard Maiſters. But this turning of recreation into a vocation, or a vexation rather, is not allowable by Gods Word. How dareſt thou then, be ſo impudently audacious, as to rob God of his treaſure, to maintaine thy filthy luſt, and defile his holy word, by defending thy vnholy practiſe.

So likewiſe, come to a couetous perſon, rebuke him for his crueltie and oppreſſion, ſhew him that the loue of the World is enmity to God, and that couetouſneſſe is idolatry, then comes in this place of Scripture, which muſt ſalue all, What? hath not

God commanded a man to labour in his calling? doth not God ſay, *He is worſe then an Infidell, that prouideth not for his family?* and ſo, all muſt goe vnder the name of good husbandry, and thrift, and prouiding for the family. But conſider, thou that ſtandeſt thus for thy labour, God will haue thee labour, but not to ſerue the deuill in thy labour; take paines in thy calling, but hurt not thy neighbour by it; prouide for thy children and lay vp, but withall, lay vp thy treaſure in heauen eſpecially, and prouide to bring them vp in the feare of God, and in ſome Chriſtian vocation; firſt, prouide, that they may bee Chriſtians, and then thou haſt well prouided for them. Store vp mercifull workes: for if we be righteous, mercifull, and lend, our ſeede ſhall enioy the bleſſing. Thus God will haue one labour with godlineſſe, and prouide ſo for his children, as that hee muſt alſo prouide for his owne ſoule.

Pſal. 37.

So, come to angry and paſſionate perſons, they likewiſe can haue ſomething to ſay for their ſinne, and that out of Gods word. When they haue broken out into fooliſh and vnaduiſed paſſions, tell them, This is naught, *Anger reſteth in the boſome of fooles*, and *the wrath of man fulfilles not the law of God*: Oh but I pray you, doth not Saint *Paul* ſay, be angry and ſinne not? It is true. But if thou wilt be angry without ſinne, be angry, firſt, with thine owne ſinne, begin at home, and condemne the folly that is in thine owne ſoule, or thine anger is not holy, and ſpirituall, but diueliſh, fleſhly, and carnall. So, almoſt in all other ſinnes, there is ſcarce any ſinne ſo bad, but vngodly perſons will ſtand in defence of it; and if they can ſnatch a few words out of Scripture, and turne them violently, from the true ſence thereof vnto their owne luſt, they count this matter of great wittineſſe: but in truth, it is a great wickedneſſe and a damnable prophaning of the name of God. When one can wreſt and hale together manie places, and ſay much for his ſinne, it is not a note of more wit, but of more acquaintance with the deuill: for their tongue is ſet on fire of hell, & blowne by the ſtinking breath of ſathan. And when they haue ſaid all they can, they haue made their ſin more grieuous, their heart more hard, and themſelues more curſed, in that they haue done nothing all the while, but diſhonou-

Eccle. 7. 11. Iames, 1. 20.

red

red God to make him a patron of wickednesse, and his word a sword for sathan.

Fourthly, the word of God is abused and prophaned, by turning it to charmes, and all other kindes of sorcerie, to cure such persons as be forespoken and ayred (as they terme it) and to say the Lords prayer, or some place of Scripture, to finde thinges that bee lost, and such like: this is a sinfull peruerting of Gods word. And whereas men commonly excuse themselues for this sinne, because the wordes bee not ill: yet let them know, that when one abuseth good wordes, to a wrong end, they bee euill words to him: and if the word of God bee peruerted to such an end, as he hath not appointed, they be the deuils words to him, that thus peruerteth them. And sathan is no lesse dangerous an enemie, when hee commeth like an Angell of light, then if hee appeared in his owne colours. And this charming God himselfe condemneth, and in the law saith, that he wil finde out such persons. So that, both these charmers, and those that goe vnto them are wicked abusers of Gods name: and either they shall haue no successe in the thing they sought for, or if they haue, it is a greater plague. For, now they prosper in their sinne, & their heart is made more hard and vncureable: And thus the word of God is abused. Now the remedie against this abuse, is, that we labour to apply Gods word to the right ends, whereunto it is appointed. And if we will know these ends, wee may see them. 2. *Tim.* 3. 16. *The whole Scripture is giuen by inspiration of God, and is profitable to teach, to improue, to correct, and instruct in righteousnes; that the man of God may bee absolute, being made perfect vnto all good works.* Here he shewes, how we should imploy the Scriptures of God: and first generally, he saith, they be *profitable*: shewing that the word of God must neuer bee medled withall, but for some profit. In all conferences, wherin we alleadge the Scriptures, this must be the closing, and shutting vp of all; That there be some good done, that some body be the better for them, that some fruit bee reaped thereby: but where fruite is not the end, Gods word is not rightly applied. Then particularly hee sheweth, wherein this profit consists. First, it serueth *to teach*, that is, to enlighten the vnderstanding, that one may get more knowledge, and

4 Charming, sorcery, & witchcraft is taking of Gods name in vaine.

Good words may not be vsed to ill ends.

Leui. 20. 6.

When the Scriptures are alleaged to a right end.

and his minde be better informed. Secondly, *to conuince*, that is, to refute, and beate downe hereſies and falſe opinions. Thirdly, *to correct*, that is, to amend the offenders, and redreſſe their euill manners. Fourthly, *to inſtruct*, that is, to ſhew how one ſhould as well performe the good, as forſake the euill, and to leade ſuch a godly and righteous conuerſation, as that God may haue praiſe, men may be edified, and himſelfe may be comforted, both in life and death. Theſe are thoſe ends of the Scripture, in the which, whoſoeuer imployeth it, ſhal not diſhonour God, nor hurt his owne ſoules; but glorifie God, and himſelfe be made perfect, and readie to euery good worke. Thus much for taking Gods name in vaine, by abuſing his word.

Abuſing of the titles of God, is to take his name in vaine. Admiration.

Secondly, Gods name is thus taken in vaine, by abuſing his titles: as, God, *Iehouah*, Ieſus, Lord, and ſuch other. And that, either in admiration; as when, vpon any ſuddaine accident, or ſtrange report, we breake forth into ſuch vaine ſpeaches, Good Lord, O Ieſus, O Chriſt, Lord haue mercy vpon vs, what a thing was that? wherein, wee name Gods titles, without any feare or reuerence of him. Therfore thoſe that haue done ſo, muſt repent, and doo ſo no more.

Imprecation, Gen. 16. 5.

So likewiſe, wee abuſe Gods titles, in raſh petitions, and imprecations: as *Sarah* in a fuming chafe comes to *Abraham*, and ſaith, The Lord be Iudge betwixt mee and thee: and thus ſhee muſt needes haue a purchaſed Seſſions, and GOD muſt come downe from heauen in all the haſte: none elſe would ſerue the turne, to redreſſe her wrong, which ſhee thought ſhe had. And what was the matter? Why, *Hagar* had deale vndutifully with her, and God muſt needs come to looke to this diſorder. But, if God had come, and, hearing her raſh prayer, ſtraight made examination, and proceeded to puniſh the chiefe offender, who ſhould haue beene firſt plagued? who was the firſt motioner of taking *Hagar* to *Abraham*? was not *Sarah* her ſelfe? What? muſt *Abraham* take her through her meanes and motion, and nowe, whē the matters falles out ill, ſhe will fall out with her husband? How could the ſucceſſe be better, ſince ſhee was the author of ſo ill a beginning? So that, ſuch kinde of imprecations, as to wiſh, God bee iudge, raſhly, and haſtily, is a great diſhonour to God.

As

As likewiſe in curſing: as, Gods vengeance on him, and ſuch like horrible ſpeeches, when God (forſooth) muſt needes become their officer, to reuenge their quarrell, and ſerue their malicious humor. So likewiſe to praiſe God, and giue him thankes for an euill thing. As *Saul*, at the wickednes of the *Zephims*; when they to currie fauour with *Saul*, and to get his good will, came to betray *Dauid* vnto him, and to diſcouer where hee was, that *Saul* might take him: he breakes out into hy pocriticall & ſinfull praiſes, ſaying: Bleſſed bee you of the Lord, &c. One might haue done a good duty, & diſcharged a good conſcience, as *Ionathan* did, and he would neuer thank God for that: but let them come and helpe him to bring his miſchieuous purpoſe to paſſe, then God be bleſſed, and much good thanks there muſt be. But *Dauid* did not ſo to him that ſlew *Saul*, though he had been a cruell, and an vniuſt aduerſarie. So, for gameſters, when they couſen, & rob one another vniuſtly of their money, without conſcience or warrant (they might euen as wel, before God many times, pick a purſe;) then, in all the haſt God muſt be praiſed for their theeuerie. I thanke God; I haue ſped wel, I haue good luck. What? is God a gameſter? is he a Dicer now? muſt hee be at euery idle perſons becke, when hee is robbing his neighbour? Monſtrous perſons that dare be ſo impudent; they ſhal feele and ſee (if euer God waken their conſcience, in this life; and if he doe not, yet in the life to come) that it was a fault bad enough to take away mens goods in this manner: but far greater, when they wil dare to abuſe God in it.

Curſing.

Praiſing God for an euill thing.

1. Sam. 23. 21.

Now, the beſt medicine to preſerue vs from all theſe ſinnes, & abuſes of Gods titles, is ſet downe *Deut. 28. 58. Feare this glorious, and fearefull name of the Lord thy God*: feare it ſo, that you name it not, nor think of it, but with great reuerence. For if one be audacious to take Gods name in his mouth, without feare and due regard, God will lay plagues vpon him, and thoſe not ſhort and ſlight; but ſore and grieuous, of long continuance, and great durance. And if one tremble, and feare before God thus, hee ſhall neuer abuſe his name.

Meanes to keepe vs from abuſing Gods titles.

Abuſing Gods properties, is taking his name in vaine.

Thirdly, Gods name is taken in vaine by abuſing his properties, and by raſh ſpeaking of them, As, of his power, wiſedome,

dome, mercy, patience, iuſtice, &c. which are abuſed, when wee ſpeake of them carnally, and careleſly, or contemptuouſly. As 2. *Kin.* 7. when the Prince, on whoſe hand the king leaned, heard the Prophet ſay, the corne ſhould be ſo cheape, ſo ſuddenly after that extreame dearth, he ſaid, though God ſhould make windowes in heauen, that could not be ſo. Now this was a fearefull impietie to ſpeake ſo baſely of Gods power, and ſo contemptuouſly, as though his ſtrength were to bee meaſured by mans ſtrength, & God could not tell how to bring it to paſſe, becauſe the Prince could not tell how, nor ſaw any meanes; for there he alludeth to *Noah* his flood, as if he had ſaid, if God ſhould raine corne now, as faſt as he rained water then, it could not be ſo: but it was ſo, and he ſaw it ſo, but had no good by it, for he was preſt to death by the throng, as a iuſt reward of his contemptuous ſpeach, and vnbeleefe of Gods power.

So likewiſe, his prouidence and wiſedom is abuſed, when one frets, and ſpeakes grudgingly againſt Gods worke, vnder the name of fortune, and chaunce: Oh what ill luck was that? what misfortune? For either one muſt ſay that things come to paſſe by chaunce, hap as hap may, without any diſpoſing of God (and ſo hee chargeth God to bee too careleſſe a gouernour, that lets things runne at randome, without counſell and aduice) or if hee ſay, that God gouernes all things, and rules in the world, and appoints what things, and how they ſhall come to paſſe; then hee chafes & murmures againſt Gods gouernment, vnder the name of fortune: and ſpeaking ill of luck, he ſpeakes ill of Gods wiſedome, & prouidence. So likewiſe, in applying any of Gods properties to defend euill (as the cõmon cuſtome of moſt men is, to diſpiſe all admonition, & to embolden themſelues to all exceſſe of riot in regard of Gods goodnes.) Oh, ſay they, God is mercifull, and Chriſt died for our ſinnes. True: GOD is mercifull: but to whõ? to the penitent, & humble perſon that hateth his ſinne, & ſtudieth to forgoe it: but he is not mercifull to thoſe that loue their ſinne, and like it, and that haue a roote of bitterneſſe in them, & make Gods mercy an incouragement to hearten them in their ſinne, and not to allure them to repentance, but make his loue and kindneſſe a protection to their lewdnes, to ſuch he will

Deut. 29. 19
Pſal. 66. 18.

ſhew

ſhew no mercie, but his wrath ſhall burne againſt them to the bottome of hell. So that, in ſpeaking of Gods attributes, ſpeake of them with reuerence, and to that good vſe, for which God hath reuealed them.

So laſtly, Gods name is taken in vaine, in ſpeaking vnreuerently of his workes: either thoſe his admirable actions within himſelfe, as election, and reprobation. When vaine man by his weake capacitie, and ſhallow conceit, cannot reach to the depth of his wiſedome, what moues him to chooſe one and to refuſe another; then in the bitterneſſe of his heart, he openeth his mouth againſt his iuſtice: whereas hee ſhould rather, with ſilence and reuerence, wonder at this hidden ſecret. As *Paul, Rom.* 11. 33. did, hauing ſpoken ſparingly of it, he breakes out in admiration, and ſo concludes, *O the deepeneſſe of the riches of the wiſedome, &c.* So, for the outward workes of creation, and of redemption, and the paſſion of Chriſt, when one can ſpeake ſo lightly, and without all vſe of theſe great things, that ſhould make him feare before God, and increaſe reuerence toward his Maieſtie, and hatred of ſinne.

To ſpeake vnreuerently of Gods workes, is a taking of his name in vaine.

Thus much for taking Gods name in vaine, by ſpeach without an oath. Now followeth that taking of his name in vaine, which is with an oath.

Taking Gods name in vaine by an oath.

And this is three wayes: by ſwearing either vainely, or wickedly, or falſely.

Vaine ſwearing is, when, in common and ordinarie talke, men mingle their ſpeeches, and fill vp their ſentences with needleſſe oathes: which, though they account as a ſmall ſinne, yet, it is a moſt notorious diſhonour of GOD, and proceedes from the Deuill, hee is the father of it. As Chriſt ſaith, *Math.* 5. *Let your yea, be yea, and your nay, nay: for whatſoeuer is more, comes from the euill one*, that is the deuill. So that the roote of it is exceeding euill, and the fruite of it is euen as bad, as Saint *Iames* ſheweth, 2. 12. *Sweare not, ſaith hee, my brethren, neither by heauen, nor earth, nor any other oath: but let your yea bee yea, and your nay, nay, leaſt you fall into condemnation.* It is then manifeſt, that the Deuil is the author of vaine oathes, damnation is the end and fruite of vaine oathes, and hee that is willing to be led by ſuch a

Swearing vainely.

guide

guide and come to ſuch an end, hee may take his libertie to vſe them. But one may ſay, I do not ſweare great oathes, as by God, and by the members and ſuffrings of Chriſt, but petty and ſmall oathes, as by my faith and troth, by this bread, fire, light, &c. But Chriſt anſwereth for this, that wee muſt not ſweare, neither by the Temple, nor the gold, nor heauen, nor earth, no, not ſo much as by our head, becauſe GOD is the Author and maker of all things. And there appeareth ſuch wiſedom and power of God, in the ſimpleſt of his creatures, as ought to make vs to feare and reuerence him in them. So that, whether they bee great oathes, or leſſer oathes, if they bee idle oathes, Gods Word hath condemned them, and they ſhall (without repentance) bring damnation. Yea, but I ſweare, that which is true, it is not a lye. Be it ſo: yet God hath not bound you onely, not to take vp his name falſely, but not to take it vp idlely, and vainely. And againe, this ordinarie ſwearing in our common talke, though it be true, will at length bring falſe ſwearing. It cannot be auoyded, but that he that vſually ſweares vainely, ſhall now and then ſweare falſely. For the often toſsing of Gods holy and ſacred name, or any of his titles or actions, in our mouthes fooliſhly, or careleſſly, doth at length beget ſuch a baſe account and opinion of theſe things, that they care not howe they vſe them. Oh, but, ſaith one, I would not ſweare indeede, but they conſtrained mee, and vrged mee to it, for they would not beleeue mee elſe: but if they will not, better it were to want credit with them, then to want the fauour of GOD. Better vnder-goe mans vniuſt ſuſpition, then Gods iuſt damnation. And what is the cauſe that ſome mens credit is growne ſo weake and feeble, that it wil not ſtand, vnleſſe it be vnderpropped by an oath? euen becauſe they haue ſo wounded their name, by lying, fraude, and couſenage, as that men take all for falſhoode, that comes from them. But, if wee would deale iuſtly, and truly, and leade an honeſt life, wee ſhould not neede to vſe ſuch ſinfull ſhifts, to get men to truſt vs. For there be many of Gods people, that (through Gods mercy) can ſay, they haue dealt ſo honeſtly, and conſcionably with men, and haue had ſuch care of their word and promiſe, as now no man, that knowes them, will goe about to put them to their oath,

oath, their bare word may end the controuerſie. So that, if wee would deale plainely and iuſtlie with all men, and let them ſee truth in our wordes, and faithfulneſſe in our workes, ſuch idle atteſtations, to the hurt of our ſoules, would bee needeleſſe. So that, to ſweare, when no oath is required, nor accepted, nor can edifie, but rather hurt & grieue the hearers, is greatly to be condemned.

But, if vaine ſwearing be a plant of the deuils ſetting, and wil bring forth fruite of his ſtore, viz damnation: then, how much more horrible and odious, is that blaſphemous, and furious, and outragious ſwearing of many men? that, if they be a little offended, and their mind diſpleaſed, then they fall to diſgorge their filthy ſtomack, vpon the name of their Creator, and ſpue out all the venome they can, vpon his moſt ſacred maieſtie, without any feare or reuerence. If in their hunting, their dogges content not their mindes, they fall a curſing and ſwearing, as it were to eaſe their diſtempered ſtomack, by ſhameleſſe & blaſphemous tearing, and renting the name of God. If God croſſe them in their dice, which are deare to them, they wil croſſe him in his glorie, which is deareſt to him: if he make the dice runne againſt them, they wil be auenged, their tongues ſhal run as faſt againſt him. Here is an heart poſſeſſed with the deuil, or rather changed into a deuil, that can find no other remedy, when it is croſſed, & moued, but to diſhonour God. As, who would ſay, it is an eaſe and pleaſure to their minde, when they can bring any foule diſgrace vnto his name, ſo much as in them lieth. Hell gapes with open mouth for ſuch helliſh perſons: and a moſt horrible & fearefull damnation, remaines for ſuch horrible, and fearefull ſinners. Wicked ſwearing.

But, this may bee an vnſpeakeable comfort to poore Chriſtians; If God forbeare ſuch furious perſons, that blaſpheme his name, and tread his glory vnder their feete: how much more wil hee beare with them that loue him, reuerence him, and deſire to obey him? if God be ſo patient, that for a while hee wil, as it were ſuffer men to flye in his face; then thoſe that humbly caſt themſelues at his feete ſhall finde mercie. But, let wicked ſwearers take heede, howe they preſume often thus to croſſe GOD in their anger, in the thing that hee moſt accounts of: The danger of curſed ſwearing.

for

for he will not long ſit downe by it, hee will not ſtill beare it, but hee will ariſe in his anger, and plague them in their ſoule, and in that, that is neereſt vnto them. If they ſet their tongues againſt heauen, heauen will ſend downe thunder-boults of vengeance againſt them: and if one daſh often againſt Chriſt, and wil take no warning, at length Chriſt will fall vpon him, and grind him to pouder. And thus much for idle and fooliſh ſwearing, as alſo bitter and outragious blaſpheming.

Math. 21. 44.

Swearing wickedly to do ill.

Secondly, Gods name is taken in vaine, by ſwearing wickedly, when men bind themſelues by an oath to do euill. As *Dauid* in a paſsionate heate, ſware to kill *Nabal*. Indeede *Nabal* had deſerued death, and God did meet with him after: but *Dauid* had no warrant to ſeeke a reuenge, and to ſweare to doe that, which as yet, he had no calling vnto. This kind of ſwearing is a taking of the name of God in vain, whether the oath be broken, or kept. For if men breake it, (as in this caſe they ought to doe) yet they haue ſinned, in that, ſo lightly, and raſhly, they tooke vp the name of God, as that vpon better conſideration, they were driuen to recall their oath againe: but if they keepe their wicked oath (as *Herod* did) that is moſt ſinfull of all; for then they make God an Author, and patron of ſinne, and call him for a witneſſe, and allower of their euill. So that, for vs to ſweare, wee will be meete with ſuch, as haue done vs ſome wrong; and that we will be reuenged of them, or ſuch like: it is a grieuous prophaning of Gods holy name, for Gods name ſhould feare vs from euill, and not bind vs to euill.

Mark. 6.

False ſwearing or periurie.

Thirdly, Gods name is exceedingly diſhonoured and polluted by ſwearing falſly, by forſwearing ones ſelfe, which is moſt vſually called periurie. This is a moſt horrible ſinne, tending to a moſt fearefull damnation. For, if wee ſhall giue an account for euery idle word, as Chriſt ſaith, and if men be ſubiect to damnation for euery vaine oath, as S. *Iames* affirmeth: then, what ſhal become of thoſe, that wil dare to call God to beare witneſſe of falſhood, and beare themſelues out in a lye, by pretending his name? Therefore in *Zacha.* 5. 4. the Lord ſhewes, that his curſe (like a fretting Leproſie) ſhall come vpon the falſe ſwearer, and vpon his houſe, to conſume him, and deuoure his houſe and ſubſtance,

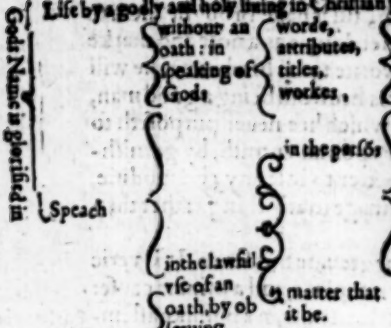
Math. 12.

ſubſtance, and ſhal eate into them, till it haue brought them to nought. And in the *Pſal.* 15. 4. it is ſet downe as a note and marke of a true Chriſtian, that hauing ſworne to his hinderance he will yet keepe his oath. Then how far is hee from being a good man, that will of purpoſe ſweare that, which hee neuer purpoſeth to performe? and ſet a better colour vpon an vntruth, by garniſhing it with an oath? For it were better to loſe any commoditie, then Gods fauour; and ſuffer dammage in any thing, rather then in the matter of Gods glory.

Now the circumſtances doe aggrauate this ſinne. It is verie wicked and curſed, if it be in a priuate place, and a priuate cauſe: but when one commeth before a Magiſtrate, in a publike aſſembly, and in a matter to bee publikely tryed, according to truth, and iuſtice; then to winne credit to a lye, and vniuſt dealing, by calling the true God to witneſſe, is euen to make God a falſe witneſſe, like themſelues. And this is to vnite, and liak many ſinnes together: for he doth not onely prophane the glorious name of the Lord of Hoaſts; but alſo he is a thiefe, and robs the innocent of his right, and drawes the iurers to an vniuſt verdict, and the Iudge to an vnrighteous ſentence. Now the way to preſerue vs againſt this abuſe, is to feare an oath: as *Eccleſ.* 9. 2. deſcribing a good man, & oppoſing him to a ſinner, notes him by this marke, That hee feares an oath, which the ſinner is accuſtomed vnto. And he that is afraid to inure his tongue to ſwearing, ſhall not eaſily be ouertaken with wicked, and much leſſe, falſe ſwearing. But, he that hath ſo lauiſh a tongue, as it can, with as much facilitie and nimbleneſſe poure forth oathes, as other words, he is in continuall danger to fall into that foule, and moſt odious ſinne of periurie. And thus we haue heard how this Commandement is broken. Now followeth to be ſeene, what is heere required. It commands generally to glorifie Gods name, as is further ſhewed in the next table.

Forſwearing before a magiſtrate.

Periured perſons arraigned.



First for life and conuersation, a Christian is bound heere to behaue himselfe so, that his whole conuersation may bring glory to the name of God. He must so profit in knowledge, & conscience, by the word of God, which hee professeth, and make such a good proceeding in pure Religion, as that he may beautifie his religion by a blamelesse, & vnspotted behauiour. Thus in Mat. 5. 16. Christ saith, *Let your light so shine forth before mẽ, that they may see your good works, and glorifie your Father which is in Heauẽ* He would haue Christians be as lights: and the light which they must set forth on euery side must be a gracious & Christian behauiour, that men, seeing and beholding these beames, may glorifie not them, nor commend them (for a Pharisee will seeke to haue men magnifie him, and speake well of him) but a Christian must desire that by his means, men might be brought to magnifie the profession of God; and to speake & think most reuerently of that word, that hath wrought such grace, and such reformation in him. The life must be the first beginner in Religion, or else the speech is but ridiculous; as the Lord saith, *What hast thou to doe, to take my words within thy mouth? seeing thou hatest to be reformed.* One goeth beyond his calling and commission, when he dare call himselfe a Christian, & God his Father, and will not yeeld obedience vnto his commandements, in his practise.

Psalm. 50.

So

So, 1, Pet, 2, 12. *Haue your conuersation honest among the gentiles, that they may glorifie God in the day of their visitation*: as if hee had sayde: There are many of Gods elect, that are, as yet, vnregenerate, and as bitter against Gods truth, and will speake as ill of profession, as any other: but God will visite them heareafter by his good spirit, and the sonne of grace shall shine in their darke hearts, to their inlightning, and his word shall worke faith and repentance in their soule: and when hee hath shewed the same mercie to them, that in former time hee did to you, they shall magnifie him for those good thinges that haue beene in you, which haue caused them that bare an hard mind to religion before, to loue, and like it so much the more nowe. And though they stand out long, yet, at length, they shall be wonne, & then they will magnifie God. And euen bond men are commanded, notwithstanding their lowe estate, and the baseneſſe of their condition, yet to bring some glorie to God, and winne some reuerence to their glorious profession, by their good behauiour. Tit, 2, 10.

No man is in so meane a place, and so contemptible a degree, but that if he will take the name of Christ vpon him, & the profession of Christian religion, he must adorne it & deck it: which he may doe, by being faithfull, and diligent in his place, and giuing euerie man his due, conscionably. Euen a seruant, if hee bee not audacious, & arrogant, nor giuen to picking, & falsehood, but trustie, diligent, & seruiceable, patient, meeke, & humble, he glorifieth God, he graceth Religion, hee worketh out his owne saluation, and doth what in him lieth to conuert his vnbeleeuing maister, and shall haue reward of this seruice, as well as if hee were in a higher and more honourable calling, that the World made more account of. The meaneſt christian in his place may bring glory to Gods name.

In the very first petition Christ bids vs say, hallowed, or *sanctified be thy name*: that is, let vs & all professors be so wel grounded in the vnderstanding of the Word, and rooted in good affection to the same, as that their life, led in all good conscience, may bring glory to thy name & Religion. Now, for vs dayly to make this prayer and neuer to regard our actions, how they be agreeable to this petition, what is that, but to dishonour God both in life, & prayer? And thus much how he must glorifie God

indeede. Nowe followeth, howe wee muſt glorifie him in word.

Gods word muſt be reuerently handled

First, we muſt ſpeake of Gods word with ſuch care and reuerence, as beſeemes the great excellencie of it: and not vainely, nor ieſtingly, but onely to thoſe good vſes, and with that good affection, that the Lord hath commaunded. And ſo in *Deuter. 6:7. Theſe words ſhall bee in thine heart, and thou ſhalt rehearſe them continually, &c.* So that, it is not left at mans diſcretion, whether hauing Gods word in his heart, hee will ſpeake it, or not; but it is laide as a Commaundement, with equall authoritie with the former, that he ſhall talke of it, as well as thinke of it. And ſurely, if it dwell within, it will bee heard without, as *Pſalm. 37.30. The mouth of the righteous will ſpeake of Wiſedome: for the law of God is in his heart, and his feete ſhall not ſlide.* He ſheweth the priuiledge of a righteous man, That hee hath Gods law ſo rooted, and ſetled in his heart, as it wil ſpring, and bud forth in his mouth, & ſo keepe and preſerue him, that either hee ſhall not doe any thing that is wicked; or, if hee doe, hee ſhall bee ſoone, and happilie recouered.

Thoſe therefore faile much in this duty, that will neuer talke of any thing in the Scripture, or of any part of Gods worſhip: they will come to the Church, and giue the Preacher an houres hearing; but followe them out of the Church dore, and what kinde of conference ſhall you heare come from them? not one word of the Sermon, but preſently of earth and earthly thinges. Though theſe men bee not common ſwearers, yet they haue broken this Commandement: for God commands vs heere, to honour him with our tongues. And therefore (howſoeuer fooliſh perſons are readie to excuſe themſelues, That, though they cannot talke of the Scriptures, becauſe they are not booke-learned, yet they haue a good heart, and ſerue God day and night, ſif you will beleeue their report.) Yet, ſo long as their goodnes is locked vp, that it cannot come abroade, they may ſay what they will of themſelues: but Chriſt ſaith, that *A good man out of the good treaſure of his heart, bringeth forth good things*. This is ſuch a treaſure, as muſt needes be brought to light continually. For if one ſay, he hath a coffer full of good Gold, and yet can fetch no thing

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thing out but droſſe, no man euer ſaw him bring one piece of gold out of his cheſt, but euery day Slips, and baſe coyne; ſurely, by this that commeth abroad, men may quickly gueſſe what mettall is within: and few will count him euer the richer for his golden words, when hee hath nothing but braſſe comes out of his purſe. And ſo in the *Pro.* the wiſe man ſaith, that *The tongue of the righteous is a tree of life, and that it feedeth many.* And therfore he, that can feede none, is not a righteous man, but deſtitute of the grace of God. As men therefore, muſt not ſpeake idlely of Gods word, ſo neither muſt they be altogether ſilent; as though wholeſome and religious talke belonged not to them, but they muſt open their mouthes with wiſedome, and haue the law of grace vnder their tongue. Prou. 10. 21. Pro. 31. 26.

Secondly, we muſt ſpeake of Gods titles, and properties, with feare and trembling, to the benefit of men, and the praiſe of God by them. Thus *Dauid, Pſalm.* 40. 9 ſaith of himſelfe, *I haue declared thy righteouſneſſe in the great congregation, I haue not hid thy righteouſneſſe, and I concealed not thy mercy and thy truth, &c.* Theſe were the things, whereof *Dauid* would ſpeake; the great mercy of God, and his wonderfull and ſtable truth: that men might learne hence, to flie vnto him, and depend vpon him in their miſeries. And hee would ſhew forth his righteouſneſſe, that men ſhould know, that it would ſurely goe well with the righteous, and that the wicked ſhould haue according to the worke of his hands: for God being righteouſneſſe it ſelfe, muſt needs puniſh the one, and reward the other, as their liues and deedes haue deſerued. Gods titles muſt be named with feare.

Theſe were the things, about which he would willingly exerciſe his tongue, and ſpeake ioyfully to the people. For one cannot ſpeake of theſe things conſcionably, but it would worke in him a feeling, and loue of them: ſo that himſelfe ſhal get more good, and thoſe alſo that heare him. So *Pſal.* 107. 8. *Let them confeſſe before the Lord his louing kindneſſe, and his wonderfull works before the ſonnes of men.* Hee would haue vs haue ſuch a feeling in our hearts, as that wee ſhould not onely confeſſe Gods kindnes before him, but before men alſo make knowne the ſame.

And therefore all of vs muſt heere be humbled, and acknow-

ledge how exceeding ſhort we come, how ſeldome or neuer we breake forth into ſuch confeſſion or declaration of Gods power, wiſedome, mercy, &c. as our ſelues and others might thereby be ſtirred vp the more to bee thankfull vnto him, and to ſtay vpon him. Who almoſt hath ſaid, as *Dauid* in the *Pſalme*: *Come, and I will tell you, what the Lord hath done for me*; what carefulneſſe he hath had ouer our ſoules, and bodies, what faithfulneſſe hee ſhewed vnto vs in all our needes, and all his wonderfull mercy and wiſedome, whereof, we haue daily experience. Many can make long diſcourſes of the kindnes of ſuch a friend, and ſpend much time in telling what their good friends haue done for them: but for God, that giueth life, and breath, and all thinges, and that giueth power to our friends to doe vs good, and kindneſſe to put that power in practiſe; who almoſt doth ſpeake of his goodneſſe, and power, that hee continually doth ſhewe and practiſe towards vs, to moue himſelfe, and others thereby, more earneſtly to glorifie his name?

Pſal. 66, 16.

Act. 17, 25.

Gods workes muſt be ſpoken of with reuerence.

Exod. 15,

Thirdly, wee are heere commaunded to ſpeake of Gods workes, with reuerence, and thankeſgiuing, whether they bee workes of mercy, or iuſtice. And thus the children of *Iſrael*, with their leader *Moſes*, after that wonderfull deliuerance at the red ſea, did fall to praiſing and magnifying God, and to confeſſe his excellent greatneſſe, and Maieſtie, and ſet out the ſame to all poſteritie. And as wee muſt magnifie GOD for all his workes, ſo eſpecially for thoſe that goe beyond our reach, and ſeeme moſt contrarie to carnall reaſon. And thus *Paul*, hauing diſputed of election, and reprobation, ſuch workes as carnall men, and fleſhly wit, moſt ſnuffe at, and would willingly ſhew their quarrell againſt, if they durſt for feare of men, *Paul*, I ſay being a man of God, ſpeakes moſt reuerently, and with wonderfull admiration of the greatneſſe of God. *Romanes*, 11, 33. *O the deepenes of the riches both of the wiſedome, and knowledge of God: how vnſearchable are his iudgements, and his waies paſt finding out*? and then, *who hath knowne the minde of the Lord*? who can tell why God chooſeth one to life, and leaueth another to death, why hee will haue one ſaued, and another condemned? who can aſſigne the cauſe of theſe things? And, in the next verſe, hauing before

ſpoken

ſpoken of ordaining one to ſhame, and another to glorie, hee ſhuts vp and cloſeth all with this holy and reuerent concluſion, wondring at his greatneſſe: *Of him* (ſaith hee) *and through him, and for him, are all things: to him bee glory for euer. Amen.* As if he ſhould haue ſaid; Hee made all things at the firſt himſelfe, he ſuſtaineth, and preſerueth all things by his owne power ſtill, therefore it is moſt iuſt and equall, that hee ſhould diſpoſe, and order all things according as ſeemes beſt vnto him, for his owne glory.

And as wee muſt ſtriue to magnifie God in theſe works, that croſſe our reaſon, ſo, in thoſe alſo that are moſt contrary to our affection: as in our croſſes & afflictions. And thus did *Iob*, when God had taken away his ſonnes, his ſeruants, his ſheepe, his oxen, his camels, and all his goods, and that vpon the ſuddaine: he falles not to murmuring and grudging againſt God, but breakes out into the praiſe of God. *The Lord hath giuen* (ſaith he) *the Lord hath taken away; bleſſed be the name of the Lord.* In all theſe miſeries hee could finde in his heart, and ſee good cauſe, to bleſſe the name of God: for he knew that it came from God. And though the deuil were a chiefe ſtirrer, yet hee could not goe beyond his commiſſion; and though God had taken away all, no wrong was done to *Iob*. Gods it was, and God had giuen it him, and might haue taken it away ſooner, and therefore ſtill he was to be bleſſed. So did *Hezekiah*, ſo did *Eli*, *It is the Lord, let him doe what he will.* So that euen in Gods chaſtiſements, which are tedious to the fleſh, and goe againſt the graine of our affections, wee muſt praiſe him. As *Nebuchadnezzar* in the end of his ſeauen yeares miſerie, ſaith, *He is holy in all his workes and iuſt in all his waies.* And thus wee muſt glorifie the name of GOD in ſpeech without an oath. Now it followes to ſpeake of an oath.

We muſt praiſe God for our afflictions.

Iob. 1. 21.

2. King. 20. 19.

1. Sam. 3. 18.

Dan. 4. 34.

Swearing right is an holy ſeruice of God

And firſt we muſt know, that it is a ſingular ſeruice to God, to take an oath, when we haue a lawfull calling thereunto. As raſh ſwearing is a wicked ſin, ſo right ſwearing is an holy ſeruice: and one may ſin as wel in omitting this, when it is lawfully required, as in committing the other which is forbidden.

So *Deut.* 6. 13. and 10. 20. *Thou ſhalt feare the Lord, and ſerue him, and ſweare by his name.* In both which places, God plainly

requireth this swearing by him, as a speciall honour that belongs vnto him, when we haue a warrantable, and iust cause to take an oath.

1 Tis an error to forbid the vse of oathes.

Therefore their errour must bee condemned, that would altogether roote out the vse of oathes, as vnlawfull; and beeing called thereto, refuse it, because, they say, they would not take Gods Name in vaine. Whereas, in refusing, to sweare by it reuerently, and vpon good ground and allowance they transgresse this Commandement, and might aswell refuse to heare, reade, and pray, as to sweare being called thereunto.

2 Wee may expect a blessing for swearing, rightly.

Likewise it serueth for our instruction, that when the case stands so, as that an oth is required at our hands, by those which haue authoritie, and when wee haue a sufficient warrant, then we should willingly and carefully do it, and that with a mind to glorifie God, and an expectation of a blessing vpon this holy worke, as vpon hearing and reading, because it is an ordinance of God, as well as these be: and it is a fault, when men comming to this, do not propose the glory of God vnto themselues; nor looke for any reward for this duty, but onely respect the ciuill ends to set agreement, and make peace among men. Many will hope to speed the better for a good prayer (as indeed they shall) which neuer hope that God will look any whit the more fauourably vpon them, for swearing religiously. But if God will punish vaine swearers, hee will reward good swearing, and those that vse it aright. As a curse is denounced against the sinfull, and idle vsage of it; so the reuerent and conscionable vse of it, hath a promise of blessing annexed vnto it. But for want of knowledge and faith in this point, we want the fruit of it, whereas a Christian, swearing for conscience sake, & in obedience to Gods Cõmandement, may lay vp an oath among his best seruices, and treasure it vp as a pretious iewell that shall bring an euerlasting reward with it. For God will not forget those that sanctifie his name: which, al they do, that sweare reuerẽtly by it.

Now, that we may sweare lawfully, these rules are to bee obserued, for the { Persons { swearing, / requiring them to sweare / Worke.

Rules that wee may sweare rightly.

For

For the perſon ſwearing, this muſt bee knowne and obſerued: that, if he would haue God to accept of him, hee muſt bee a Chriſtian: for no vnregenerate man can ſweare religiouſly to pleaſe him. And therefore Saint Paul ſwearing, ſayth, *I call God to witneſſe*; but ſo may an vnregenerate man, and his oath bee worth nothing, therefore hee addeth, *whom I ſerue in my ſpirit*: ſhewing that hee, that will comfortably take the name of God in his mouth, to ſweare, muſt ſanctifie him in his heart, and ſerue him in his ſoule, or elſe he dooth take the Name of God in vaine, he doth not glorifie him at all. For an euill tree (ſaith Chriſt) cannot bring forth good fruite. And though others may haue good by that, that hee ſhall doe, yet it can bring no good or comfort to himſelfe. Nay, it is an euill worke in him, as was the preaching of *Iudas*, and caſting out of Diuels, and other workes, which hee through Chriſtes commiſsion was able to doe: which (notwithſtanding) were ſo farre from doing him good, or yeelding him any comfort againſt the terrour of his conſcience that they rather were torments, and fire in his boſome, to vexe him, that had made ſo faire a ſhewe, when in truth, he had ſo foule a heart. So, if an vnregenerate man take an oath, although it be very true, yet hee ſinnes and diſhonoureth God, in thus ſwearing; becauſe whatſoeuer is not of faith is ſinne: now, hee hath no faith, neither lookes he to Gods Commaundements, or reſpects his glory in the oath. Therefore, whoſoeuer hath taken an oath before his calling, howeuer in it ſelfe lawfull, yet, hee muſt bee humbled for the dooing of it, becauſe it was a ſinne in him, beeing voyde of faith, and wanting a good conſcience, and all true reuerence of GODS Maieſtie. For theſe things can neuer be wrought, but by the worke of the Spirit, which dooth conuert men, that they may bee fit for his ſeruice: whereas, in the ſtate of vnregeneracie, they tooke GODS Name in their mouthes, when there was no feare of him in their hearts: and to the impure all things are vnpure. This muſt be obſerued in the partie, that is ſworne.

Vnregenerate men can neuer ſweare rightly. Rom. 1, 9.

Math. 7, 18.

Tit. 1, 15.

Now, in him, to whome the oath is made, this is requiſite, (without which, an oath cannot be lawfull) that hee require it,

and

and be ready to accept it. For if the party, vnto whom one sweareth, bee vnwilling of it, then is it a sinne offensiue to the Lord.

What inconueniences accompany forward swearing.

And therefore many men are to bee reproued, that, in common buying and selling, are so forwarde to sweare, as that, though no man be willing they should sweare (yea, rather many are grieued and troubled at it): yet, euerie thing of lightest moment, must haue confirmation of an oth annexed vnto it. But what get they, that will make a trade of swearing? Surely this, that they growe to bee suspected of vnfaithfulnesse: and when they be so lauish of Gods name, both their owne hearts grow lesse to reuerence it, and others the more suspect them; whereas, they thinke to remoue all suspition from themselues. For, a godly man, and one that hath any true fidelitie in him, sets more by the name of God, then to pawne it vpon euerie small occasion: and therefore, those may be iustly thought most deceitfull towards men, that be most prophane towardes God. And he that careth not to dishonour God, wil neuer make any great stay to illude his neighbour. These rules are for the persons. Now for the thing it selfe.

1 Rules of a religious oath. First it must be of a knowne truth.

First, it must be true, that is sworne: that is; whatsoeuer wee confirme, by taking the name of GOD in our mouthes, must not onely be true in it selfe, but a knowne truth: of which he that sweareth, hath some certaintie, his conscience must not doubt of it: if he doo, he sets too light by GODS name. So *Ieremie, Chapter 4, Verse, 2.* Hee requireth that men sweare in truth, and in iudgement. If one will come to auerre, and affirme a thing with an oath, hee must bee able to say, I sweare nothing but that, which (vpon sound ground, and good proof) I know to be true, I am sure of it, and haue in mine owne heart, iust warrant for that which I speake: else, vpon euery light coniecture, and slender opinion to binde a thing by the Name of GOD, though it fall out to bee so, is to prophane GODS holy Name, and take it vp with a vaine and vnreuerent affection; in that one is so rashe, to aduenture so easily, and suddenly, vppon a thing of such weighte and importance.

Secondly,

Secondly, an oath must not be tendred in light and small matters, but in thinges of great moment. Though the matter bee certaine, and, in our knowledge, such as wee may safely testifie the truth of it: yet, if it bee but a trifle, it is not worth an oath. In such a case, man must rather bee content, not to be credited, then to call Gods name to witnesse. VVhen *Moses* was the Iudge, hee appointed inferiour Officers, to bee conuersant in smaller matters, and onely the greater and weightier matters were brought to him, to heare and decide. Nowe then, if it were not fit for *Moses* to bee called to the ending, and making vp of euery light and idle controuersie; much lesse is it for vs, to debase God so much, as to bring him in vpon euery trifle. Wee would count it a verie vnseemelie thing, to trouble high Officers and Magistrates, with causes, which the meanest neighbour could arbitrate. And if it bee too much disgracing of a Noble mans dignitie, to call him forth, about euery such thing of no waight; much more prophanenesse is it, towards God, and sheweth a heart nothing touched with the greatnesse of his Maiestie, to vrge him to come out of his place, to deale in such trifles. Therefore, vnlesse it bee matter, that tends to the glory of God, or some great good of man, to end contentions that would bee dangerous, and to set vnitie and good order among men; wee must not bee bolde, to meddle with the name of God, and solemnely to call him, as a witnesse of the thing in hand.

2 Oathes must be taken in matters of importance.

Exod. 18.

Lastly, wee must doo it with great feare and reuerence: as in *Eccles.* 9. 2, it is noted as the marke of a good man, to *feare an oath*. And though one bee the childe of God, and an oath bee required of him, and hee know the thing to bee certainely true, and the matter also of waight, worth an oath: yet, if hee come lightly, without anie regard of God, and reuerence of that his excellent name, hee hath failed in his swearing, and hath taken Gods name in vaine, and is to bee humbled for it. For, in the second *Psalme*, and the eleuenth verse, hee saith, *Serue the Lord with feare*. Now, if a man must not vndertake anie seruice of God without feare; much lesse may hee call God to be a speciall witnesse, and after a speciall manner set himselfe before him, without

3 Oathes must be taken with reuerence.

without trembling, and great awe of his Maiestie. And thus much for the Commaundement. Now followe the reasons of it.

For the Lord will not hold him guiltlesse, that taketh his name in vaine.

Doct. He that taketh Gods name in vaine and repents not for it, drawes downe Gods iudgements vpon himselfe.

HEere God, from the greatnesse of the perill, goeth about to terrifie men from the sinne. Now where hee saith, the Lord wil not hold him guiltlesse, something more is vnderstood, then is expressed. For, the meaning is, that God wil account him as guilty, and execute a sharpe and seuere punishment vpon him. So that, this wee may heere obserue as a plaine doctrine, That hee that sinnes against this Commandement, vnlesse he do soundly repent, shal draw heauie iudgments vpon himselfe. As the offence is hainous, so wil the punishment bee answerable. For, it is God that vndertaketh to prosecute against them: hee will not put it vp, but bee reuenged vpon them. If man onely accused them, they were not necessarily faulty, but might retaine credit with men, or at least haue comfort in their owne soules, as *Naboth* had, and they which are spoken of, *Esay.* 29. 21. that were made *to sinne in word*, when they spake truly and faithfully: and beeing righteous, were yet *made to fall without cause*: but if GOD conuince, who shall cleare? if he condemne, who shal iustifie? Their owne tongues and hearts, and consciences shal passe a verdict against them. If man onely were offended, man also might determine the cause, as vmpire or Iudge, and ouer-rule the aduersarie. For the sentence is not alway as the plaintife would haue it: but (as *Eli* tolde his sonnes, 1. *Samuel.* 2. 25.) *If one sinne against God, who will pleade for him, or take vp the matter, betweene them?* If man onely followed the cause, there might bee many helpes: as, protections, or bailes, or flight, or pardons, or death of either side, &c. But if God pursue, who can resist him? who can escape him? who can ouer-match his power, or (without true repentance) extinguish

extinguish his displeasure? If he cast them, they be subiect to any punishment or all punishments; in euery place they may feare apprehension, at all times they may expect execution: so fearefull is their state that breake this law.

And yet of all sinnes, this seemeth most safe in the eyes of men, A greater penalty is laid vpon him, that robs a man of his goods, then vpon him that robs God of his glory: and one may with more ease carrie out a blasphemous, and furious oath, yea, many of them, and wicked scoffing and mocking at the word and works of God, then any slaunderous reproach, or taunting terme against his neighbour, that is but dust and ashes like himselfe. Therefore, sith men let it slip so easily, God will take the more notice of it, and punish it more sharply. For, indeede men are farre more carefull for their owne vaine glory, then for Gods glory; and therefore, if God should referre it to mens assises, it is sure, little order would be taken for it. Yea, commonly it is seen, that those, which should reforme, & correct others in this point, haue themselues most neede to be reformed, and corrected: and the greatest rulers, that should most represse blasphemie, of all others practise it most. For, if they be neuer so little crossed, how doe they seeke to ease themselues, but by violent, and outragious swearing? Therefore, if God should put ouer the punishment of it, to their discretion; like enough a very slight penalty should serue the turne. And men also could not inflict a sufficient punishment, answerable to the fault: for damnation is the due punishment, as *Amos* 5.12. Therefore, God will haue it come before his iudgement seate, and himselfe will bee the Iudge and executioner in this offence.

Sith then, God vndertakes to punish it: the vse is for the terror of all vngodly persons, that take liberty to themselues to run ouer, in the breach of this Commandement aboue the rest, that they growe shamelesse, they neuer seeke to hide it, nay they will doe it to grieue them that dislike it, and vsually they take a great pride in it,

Vse. 1. Such as vse to take GODS name in vaine, grow more & more shamelesse,

Many also (of the ciuiler sort) will bee loath a man should see them take away their neighbours sheepe, or steale a sheete from off the hedge: but if they sweare in a passion, and be tolde that they

they are in great fault, they wrong God, in that which is moſt deare vnto him, they prophane & diſhonour his name; then they turne all into a ieſt and laughing. What? is that ſuch a matter? do you ſtand ſo much vpon an oath? who is there I wonder, that doth not ſweare ſometimes, and drop out an oath before hee be aware, when he is angry? And do they make ſo light a matter of it? Is it a ſmall thing to fall into the hands of God? Nay there be ſome of Gods people, that can ſay truly, through Gods mercie, that they had rather chooſe, to haue their ſoule drop from their body, then a raſh and paſſionate oath from their mouth. For, if God haue threatned to bring damnation vpon vaine ſwearers, then where ſhall mad & frantique ſwearers appeare? Theſe bitter ſwearers, how great a damnation muſt they looke for, vnleſſe their repentance be exceeding great? For, though men let them paſſe, yet, before the great Iudge of Heauen, they be liable to an action of eternall death. Wherefore, in a caſe of ſuch danger, men muſt be content to be admoniſhed, and to be helped out of the ſinne: and not chafe and rage againſt him, that by a wholeſome rebuke, deſires to preſerue them from the wrath of God, and to draw their ſoules out of perdition.

Cuſtome to ſweare excuſeth not, but accuſeth more.

But this is their defence, That they ſweare not from an euill minde, nor in any bad meaning, but onely by reaſon of a long cuſtome, which they cannot now leaue. But this defence is now much worſe, then the offence. For it is all one, as if a common robber ſhould pleade Not guilty, before the Iudge, confeſſing that he had indeed robbed, and murthered, yet he thought himſelfe an honeſt man, becauſe he did it not of an ill intent, but onelie for that he had accuſtomed himſelfe to theeuing and ſpoiling euen from his childhood: and therefore he muſt needs continue that courſe of life ſtill; hee neither could, nor would alter his cuſtome: would an earthly Iudge acquit ſuch a ſhameleſſe malefactor, though the wrong concerned onely other men, and not himſelfe? And ſhall God, the moſt righteous Iudge, let ſuch eſcape, as make it their ordinarie cuſtome to rob him of his owne glory, & to pollute his moſt holy name? Other malefactors vſually doe not kill before they bee prouoked, neither wil they ſteale, but in hope of gain to themſelues: but theſe wicked ſwea-

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rers flie vpon God, who neuer did them hurt, and they are needlesse, and senceleſſe theeues: for they ſpoile and rob, without any hope or poſsibility of gaine: yea, with euident hurt to their owne ſoules, hinderance of Gods glory, & griefe of heart to their Chriſtian hearers.

Laſtly, this may ſerue for the comfort of them, that haue receiued wrong by falſe oathes, and haue falſe matters carried out againſt them, by the helpe of periurie. Though Iudges, for their owne gaine, ſome time regard not this, or, by reaſon of their ignorance, or error, cannot finde out the right, & counterfeit matters paſſe for current: yet the Iudge of Iudges will make a better inquirie, and ſet downe a more true & vpright ſentence, and will lay open their innocencie, and the damnable hypocriſie, & impudencie of their aduerſaries: and not onely diſcouer it, but plague and confound them for it, if they perſiſt impenitent. And this was the caſe of *Naboth*, & his children. He was by ſuch wretched dealing ſurpriſed and brought to death, as a malefactor, & traytor againſt the King, & blaſphemer of God: but hath not God ſhewed in his word, how hee brought deſtruction vpon the actors, and rooted them out, and ſwept them, & their ſeed away, from the face of the earth? and *Naboths* name is now cleared, and euery one, that heareth of him, knoweth him to haue beene better then *Ahab* or *Iſabel*. So that, God brought their ſin vpon their heads, and hath not ſuffered his innocencie to bee ſtained. God would not beare with it: how-euer, for feare of *Ahab* the King, no man durſt goe about to redreſſe it. Therefore albeit ſometimes wicked ſinners will impudently out-face, and by ſwearing, and forſwearing, ouerſway good cauſes of Gods children and carie away matters, for a time, that are altogether falſe: yet be patient, God will not let the vprightnes of his children be alway oppreſſed: he will not ſuffer his ſacred name thus wickedly to be abuſed, and made a ſhelter for lyes & ſlanders, but when the good time comes, hee will let the world ſee how ſhamefully they deale. And though now, while God holdeth his peace, they flatter themſelues, and be not afraid to prophane his name, ſo they may effect their malicious purpoſes, for matters to goe on their ſide: yet God will cauſe their wickednes

Comfort of ſuch as haue receiued wrõg by falſe ſwearing.

kednesse to returne, and fall vpon their owne heads, and their owne shame shal couer their faces; and the wrong done both to his name, and to his seruants, shal be fully discouered and reuenged. Thus much concerning the third Commandement, for the glorifying of Gods name. Now followeth the fourth, in these words.

The fourth Commandement.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seauenth day is the Sabbath of the Lord thy God; in it, thou shalt doe no manner of worke Thou nor, &c.

THe purpose of God in this fourth Commandement, is, to teach vs, to set apart the seaueth day wholly, from all worldly affaires, to the exercises of Religion and mercie. The parts are two. The one sets downe the duties to be performed; the other the reasons to moue vs to performe them. The duties two-fold: What wee should doe, and from what wee should decline. The thing to be done, is, keeping it holy, celebrating an holy rest vnto God. The things to be forborne, are, all worldly workes in our selues, and those that belong vnto vs, as children, seruants, and all inferiors, and that our beasts be not put to any seruile labour, yea, that the stranger, when he comes amongst vs, doe not openly prophane the same. Though we cannot inforce him to come to the publike exercises, yet those, that are rulers and gouernours, must restraine him frō open violating of it, by working or any such like disorder, and must lay their authority so farre vpon him, as that they

they ſuffer him not, among their people, and in their iuriſdiction, in the face of the Congregation, to breake the commaundement.

The reaſons are diuers: Firſt, drawne from the equity and righteouſnes of it in theſe words. *Sixe dayes ſhalt thou labour, and do all thou haſt to do.* As if he had ſayd, I haue giuen thee 6. daies for the workes of thy calling, and haue taken but one for my ſelfe: therefore thou muſt be very well contented, to yeeld to me in this ſo reaſonable & equall a duty. If I had taken ſix to my ſeruice, and giuen thee but one for thine ordinary affaires, yet, thou oughteſt to haue obeyed me: but now that I am ſo liberall to thee, and reſerue ſo little time to my ſelfe, hauing ſo large authority there is no reaſon, why thou ſhouldeſt refuſe. Reaſons for obſeruation of the Sabbath day. First from the equity.

The ſecond reaſon is taken from the intereſt & right of God, in theſe words, *The ſeuenth day is the Sabbath of the Lord thy God.* As though he would ſay, I haue taken it to my ſelfe, I challenge it to be emploied in my ſeruice, it is my daie, and not thine: therfore vnleſſe thou wilt be accounted a ſacrilegious theefe, to take holy things for vnholy vſes; vnleſſe thou wilt deuour things that be ſanctified, to thine own deſtruction, ſee that thou meddle not with it. It is a part of Gods treaſure: and thou ſhalt be no better then a robber, if thou conuert this, which is not thine to thine owne vſes. 2 Secondly from Gods right.

The third reaſon is taken from Gods example, in theſe words; *For in ſixe dayes, the Lord made Heauen and Earth, the Sea, and all that in them is, and reſted the ſeuenth day.* As if hee ſhould ſay, if thou wilt follow examples, and be led by others, then follow the example of the beſt. Nowe, what better example can there be, then of GOD himſelfe? who, when hee made the Worlde, and all things in the Worlde, contriued all his workes ſo, as that hee finiſhed them in the compaſſe of ſixe dayes, and on the ſeuenth day reſted from all his works of creation, only preſeruing thoſe things, which before he had made. Therefore from his example learne thou ſo to diſpatch all thy buſineſſe in the ſixe dayes, as that on the ſeuenth day, ceaſing from labours of thy calling, thou maieſt giue thy ſelfe wholly, to the duties of ſanctification, and to meditate on Gods power 3 From Gods example.

and greatneſſe in his ſixe dayes worke: for which end, as one ſpeciall thing to be done in it, he hath appointed this reſting on the ſeuenth day.

From the ende of the Sabbath.

The laſt argument is taken from the end and vſe of the Sabbath, in theſe words, *Wherefore the Lord bleſſed the Sabbath day, and hallowed it*: as if hee ſhould ſay, if neither the equitie of the Commandement, nor the right of God, nor yet his example will preuaile with thee, to perſwade thy heart to keepe this Commandement: Yet, in regarde of thine owne profit, and the benefite thou ſhalt reape to thy ſelfe, yeelde to keepe it holy. For, God hath not taken this to himſelfe, for any commoditie, that he ſhould haue by it, but euen for thy good: he hath appointed it for holy vſes, that it might be a meanes of bleſsing, not vpon the ſoule onely, but vpon the body alſo, and eſtate of them that obſerue it. There is no readier waie to bring Gods bleſsing vpon anie man, then the ſanctifying of it, nor no more preſent meanes to pull downe a curſe, then the neglecting and breaking of it. Therefore, if thou loue thy ſelfe, and wouldeſt haue proſperitie to thy ſoule and bodie, yeeld ſo much obedience to God, as to ſanctifie his Sabbath. Thus much concerning the drift and expoſition of the words of this Commandement.

That the Sabbath is morall and perpetuall.

Now, becauſe there be manie that are not perſwaded of the continuance of the Sabbath, and account the keeping holy of the ſeuenth day, in the number of thoſe ceremonies which bee abrogated by Chriſt, as belonging only to the Iewes: therefore, it is requiſite, that wee proue and confirme by ſome ſound reaſons out of Gods Word, that this Commandement is morall & perpetuall, and as carefully to be kept vnder the Goſpell, as vnder the law, and to continue in force, ſo long as anie of the commandements, euen ſo long as there is a world & a Church militant in it.

Arguments to proue the Sabbath day to be perpetuall: 1. Frō the Reaſons in the Cōmande ment,

The firſt argument to proue the perpetuitie of the Sabbath, may bee drawne from thoſe reaſons which God vſeth for the confirmation of it in the text. The reaſons are all of them perpetuall, and not one ceremoniall, and euerie one belongs vnto vs, as much as vnto them: and therfore it is without reaſon to make the Commandement it ſelfe of leſſe ſcope, and binding

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fewer to keepe it, then thoſe reaſons which are brought to confirme it. For, go through the whole Commandement, what one word in all of it, hath anie note of ceremonie? what reaſon ſauours of any ſpeciall thing to the Iewes, that the Commandement ſhould be tyed onely to them? For God commands them to keepe the ſeuenth day, becauſe it is moſt equall: ſeeing that he hath permitted ſixe daies, for their ordinary trauel, And hath not he giuen vs libertie to labour ſixe dayes in our calling, and is not the equitie altogether as forcible to vs in euerie age, as it was to them, in their ages. If GOD haue taken from vs none of the ſixe dayes, which he gaue to them; what reaſon haue we to take awaie the ſeuenth or any part of the ſeuenth, more then they?

Then, ſecondly it is the Lords; therefore the Iewes may not imploy it any other waies then according to his will: and doth not this reaſon holde as ſtrongly now? Haue we anie priuiledge granted, to lay theeuiſh hands, vpon thoſe holy things, which are Gods, more then in olde time the Iewes had?

And for the example of God, that he ceaſed from creating, doth it not reach to all men and to all times alike? are not we as much bound to follow Gods example as euer any?

Laſtly, it is a day bleſſed, to them that keepe it, and to this end conſecrated, that it may bring a bleſsing. Hath time worne out the force of this argument? Is God leſſe able to bleſſe vs now, or ſhould we leſſe deſire, or do we leſſe ſtand in need of his bleſsing, then they? We ſee then, that all the reaſons are firme & ſtrong, the length of time cannot abrogat the truth and ſtrength of the reaſons, therefore neither can it diſanull the commandement, which is grounded hereupon. For, where God giues a ceremoniall commandement, which he would haue the Iewes onely to obſerue, there he frames his reaſon thereafter, from ſome thing that ſpecially toucheth the Iewes, and hath no ſuch agreement, or affinitie to other nations or times. As for the paſſeouer, he commands the Iewes to keepe that. Why? Becauſe the Angel paſſed ouer their houſes, when hee deſtroied the Ægyptians. And they muſt giue the firſt borne to God: Why? Becauſe God did not ſmite their firſt born in the ſlaugh-

ter of the Ægyptians. And, ſo, many other ceremonies haue reaſons annexed vnto them: which, being peculiar to the Iewes, ſhewed, that they did only binde the Iewes vnder the law. But of all the reaſons heere alledged, we ſee that none is ceremonial, peculiar, or proper to the Iewes: but euery one common to all, and as large as all the World: therefore thoſe, that cannot exempt themſelues from the arguments confirming the commandement, may not pull their neckes out of the Commaundement.

3 From the time.

Secondly; from the time, when this Commaundement was firſt giuen, and the keeping of a Sabbath holy, firſt inſtituted; we may eaſily perceiue, that this Commandement is no more ceremoniall then all the reſt. For, it was giuen in mans innocency, when *Adam* was perfect, and needed no ceremony to lead him to Chriſt, becauſe hee did not need to beleeue in Chriſt, beeing himſelfe perfect, and holding his happy eſtate not by faith in Chriſts merits, but by confidence in Gods Word, promiſing him life, ſo long as he continued in his innocency & obedience. For, this Commandement was not firſt giuen at mount *Sinai*, no more then any of the other ten: but equally with them bound the conſcience of *Adam* the firſt man, and is of like antiquity, with the reſt. The firſt ſeuenth day, that euer was, was as much to be ſanctified, as any Sabbath following. As may appeare in the 2, of *Geneſis* the 2 & 3, verſes: where it is ſayde, that God after the creation in the ſixe dayes, *reſted from creating the ſeuenth*: and therefore *he hallowed the ſeuenth day and bleſſed it*. Now then, ſith it was inſtituted in Paradiſe, afore either there was a ceremony, or need of a ceremony, it may not be reputed among the Iewiſh ceremonies.

Heb. 4, 3.

And this reaſon is the rather to be marked becauſe, it ſhewes the fooliſhneſſe of that friuolous obiection that ſome men bring againſt the Sabbath. O (ſay they) the Iewes were children in Chriſt, and weakelinges, and therefore they had neede of a Sabbath: but we are paſt babes, we are men growne, and haue more knowledge, we are ſtronger then they. Are ye ſtronger then the Iewes? Bee it (though if it were well tryed, many of theſe, that bragge of their ſtrength aboue the Iewes, woulde be found

found inferiour to many of the Iewes.) But be it, for the time: graunt them this; yet, are they stronger then *Adam* in his innocency? haue they greater knowledge and more grace, then hee had before his fall? But God saw it needefull for *Adam* to haue a Sabbath. And if it were needfull for him, that was without sinne, and had no clog of corruption, to hinder him, no sinner to infect him, no ill example, to seduce him; yet (I say) if he had need of this (as God in his wisedome saw he had) because his calling, (though followed without tediousnesse,) would yet partly haue withdrawne his heart, that hee could not so freely and wholly haue giuen himselfe to praysing of God, and considering of his power, wisedome and mercy: and therefore was to set one day apart, from all workes of his vocation, that hee might wholly addict himselfe to religious and holy exercises, and with greater liberty and comfort doe them: Then what neede haue wee? and how farre is our necessity greater? which are burdened with manie corruptions of our owne, and haue temptation from many ill presidents, and many allurements of the World, to pull our hearts from the worship of God: which are men of polluted lippes our selues, and dwell among people of polluted lips: and which cannot without far greater distraction, and wearines also, follow our calling. If *Adam* had need of a Sabbath, whē he had no let within, nor without, how much more haue we? which both within and without are beset, & on euery side compassed, with such strong impediments from our selues and others, that when we haue a Sabbath, to bestow wholly and only, on godlines, and religion, can yet hardly and with much a doe keep our hearts from wandring after the world, and earthly things. For, if *Adam* had neede in his innocency to bee helped with a Sabbath: then no man in this World is so strong, as that hee, for that cause, may exempt himselfe from keeping a Sabbath. It was giuen to strengthen and helpe the Iewes, and they needed it: yea, it was giuen to *Adam*, and he needed it, that he might more freely serue God, and more comfortably reioice in him: and for this reason also, is perpetuall and not a ceremonie.

Thirdly, the manner of deliuery confirmes the perpetuitie of

it, and ſhewes that it is ſtill of as great force as any of the reſt: for this was written by the finger of GOD, in the tables of ſtone with the other, to ſhewe the durable continuance of the ſame; and therefore this is not exempted. *Deut.* 10. 4. *Then he* (viz) the Lord, *wrote vpon the tables, according to the firſt writing, the 10. commaundements, which the Lord ſpake vnto you in the mount, out of the fire in the day of the aſſembly, and the Lord gaue them vnto mee.* That reaſon, which *Moſes* brings to confirme the authoritie of all, doth as ſtrongly eſtabliſh this, as any of the other: viz. that God firſt ſpake it with the reſt, and after wrote it alſo in the tables of ſtone. God did giue the ceremoniall lawes by the miniſterie of Angels, and vſed *Moſes* as his inſtrument to write them: But for the greater reuerence of theſe 10. hee would not vſe the helpe of *Moſes* hand and pen, but with his owne finger wrote them, not in paper, with inke, but in ſtone (to ſhew the ſtrength, and continuance of them) and commaunded *Moſes* to put them in the Arke, to ſhew that no man could fulfill & perfectly obey them, but onely Chriſt. If theſe 10 were altogether written by God, and no exception made, whereby the Sabbath ſhould be inferiour to the reſt, but all together put into the Arke, then a man may as well rend any of the other 10 away, as this: yea, and that with more ſhew of warrant. For none of them all, is more fenced with reaſons and mounded about with more ſtrong arguments, to keep out the cauils and obiections of men, then this is. So that, where God hath, of ſet purpoſe, vſed the ſtrongeſt meanes to vphold and graceit: for man to ouerthrow it, and bring it to contempt, is a note either of great folly, or elſe of impudent impietie.

3 From the manner of the deliuery.

4 The fourth reaſon is drawne from the perſons, vpon whom it lieth, and vnto whom it is giuen. For wee know, that the ceremonies did lye onely vpon the Iewes, the Gentiles were not bound to obſerue them: but now this commaundement ſaith, not onely thou, thy ſonne, thy daughter, thy man, thy maide, (which contines all ſuperiours, and inferiours, & conſequently their whole common wealth) but it goes farther, and ſaith, the ſtranger which is within thy gates. So that if a heathen man of another Country, & religion, had come amongſt them, the magiſtrate

From the perſons to whom it is giuen.

giſtrate was bound to looke to him: though he could not conſtraine him to performe religious duties; yet, hee was to reſtraine him from all ſeruile workes, whereby the ſabbath might openly be violated. Now the ceremonies were as a partition wall betwixt the Iewes and gentiles, to ſeperate the Iewes from all other Nations, till both were vnited together in Chriſt. But, for the Sabbath euen the gentiles muſt keepe it: and becauſe they offered to tranſgreſſe it, when they came amongſt the ſeruants of God, they were iuſtly reproued and threatned. As, in *Nehemias* time, when the forraine merchants came to ſell wares in *Ieruſalem*, on the ſabbath daie, he would not ſuffer them: but threatens that he would lay hands on them, if they did any more come after that manner. If God had commanded here onely to looke to the Iewes, and not to ſtrangers, it had carried ſome appearance, that it was ceremonial: but ſith God will haue ſtrangers of the gentiles bound to the keeping of it, as far as man can compell them, if they come in the walke and reach of Chriſtians: the matter is put quite out of doubt that it is no ceremonie. Nehe. 13. 18.

Fiftly, the great and bitter warre that wicked men rayſe vp continually againſt it, and the vnwillingnes & vntowardnes, that is in the fleſh euen of Gods owne children, to yeeld vnto it, ſhewes euidently, that it is ſpirituall: otherwiſe the fleſh would neuer ſo rebel againſt it. And Gods ſeruants find by true and daily experience, that they neuer feele more ſound comfort, then, when they doe ſpiritually obſerue it: neither doth any thing vſually more humble them, & breake their hearts, then, when they breake it. 5. The oppoſitiō of wicked men and the vnwillingneſſe of good men to keepe the ſabbath.

Laſtly, Chriſt Ieſus himſelfe, the Lord of the ſabbath, confirmes it moſt ſtrongly, *Mat.* 24. 20, Where ſpeaking to his owne Diſciples, of the deſtruction of *Ieruſalem* by *Veſpaſian*: which was to come to paſſe forty yeares, after his aſcention, at which time all ceremonies were aboliſhed out of the church: yet, he bids them pray, that their flight bee not in winter, nor on the ſabbath day. The vtter ouerthrow of *Ieruſalem* was nowe decreed of God, ſo as it could not be altered: yet Chriſt bids his ſeruants pray, that it might bee mitigated to them in 6. From the teſtimonie of Chriſt.

some measure, and therefore, that they might not be enforced to fly, for their liues in the winter: for that would bee grieuous to the body, because the vnseasonableneſſe of the weather, and deepeneſſe of the wayes, would be very tedious to them: nor vpon the Sabbath day, because this would be as grieuous to the ſoule, if they muſt be conſtrained to ſpend that day in toyling, to preſerue their naturall life, which God had appointed, to be ſpent in ſuch comfortable exerciſes, as might vphold their ſpirituall life. What, will ſome ſay, is it not then lawfull to fly for ones life on the Sabbath day? yea: and Chriſt alloweth it too. But hee knew full well, what griefe it would bring to a Chriſtian ſoule, to thinke; I was wont at this day, to ſit quietly in the Church, and among Gods Saints to heare the ſweete comforts of his Word, deliuered vnto my ſoule; and with praiſe to ſing Pſalmes of thankes vnto God, and to aske thoſe things with the reſt of Gods people, which we ſtood in neede of: where I receiued ſuch comfort, that I walked in the ſtrength of theſe exerciſes all the weeke after. But now, the paine of my body, and the feare of my ſoule, doe ſo diſtract me, and take mee vp, that I haue neither leaſure, nor abilitie ſo to do, but I muſt want all theſe comforts. Chriſt knew, that this would be moſt bitter to faithfull Chriſtians: and therefore he wills them, to pray to God to preuent it, that no ſuch neceſsitie be laide vpon them. Now, if this Commandement, and this day had been ceremoniall, they might haue fled, with as little care and griefe, that day as any other: for it had beene aboliſhed long afore by Chriſts death, and no conſcience then ought to haue beene made of it. But in that, Chriſt doth allow this feare of flying on the Sabbath day, more then on anie other of the weeke, he ſhewes plainely that the force of the Sabbath was not abrogated by his reſurrection, and therefore no ceremony. For then Chriſt had not done well, to put a needleſſe feare, into their hearts, of flying on the Sabbath, if God required no keeping of the ſabbath: but hee woulde rather haue admoniſhed vs to beware of ſuperſtitious keeping that day, and would haue tolde them, that they needed not to regard it: for it had beene a great ſinne to haue made ſuch conſcience of keeping a ceremony, ſo long after the

aboliſhing

abolishing of it. Then if one should not willingly and without griefe fly to saue his life: on the Lords day (as Christs words do plainely proone) then how much lesse should he do any other worke of farre lesse necessitie?

So that, these reasons do most euidently cõfirme to the hearts of Gods children, that the keeping of the Sabbath day holy, is a morall law, and bindeth vs, and all men, to the end of the world, as much as it did the Iewes afore Christ. But, for those wicked persons, that will cauill against euery thing, that crosseth their corrupt lust, (as, the keeping of a Sabbath doth exceedingly) we must not greatly be mooued what they obiect: for of them, it is most true that Salomon saith, *Bray a foole in a morter, as wheate is brayed with a pestell, yet will not his folly leaue him*. But this may suffice to establish & instruct a Christian, that with a true heart is willing to bee taught: and to confound also and condemne, and leaue without excuse (before Gods iudgment seate) such as will not yeeld to plaine and strong reasons, drawne out of Gods Word, but continue obstinate in their false conceits.

But, because the point may be more manifest and plaine, it is good to answere some of there obiections, whereby they would ouerturne the plaine truth. Now, the grand obiection is, because we keepe not the same Sabbath, that the Iewes did, but the day is altered: therefore they say, we must keepe none. This is their argument of so great waight: but how foolish, it shall appeare easily, if we examine it a little more narrowly. For, though we keep not the selfe same day, that they did, yet we haue the same commandement, and authority for our day, that they had for theirs. Therefore this day that we keepe, is called the Lords day *Reu*, 1, 10. where *Iohn* saith he *was in the spirit vpon the Lords day*. Afore, it was called the day of rest, because God rested on it from the work of creatiõ: but now it is called the Lords day, because Christ Iesus instituted it, as a speciall memory of his resurrection, and of the perfecting of the worke of our redemption. For, the Apostles, by the authority of that spirit, which alway assisted them in their ministeriall office, did alter the day, and themselues kept, and ordained it to be kept in all the Churches. As may appeare, 1, Cor, 16, 1. where he saith, *Euery first day of the weeke*

Obiect.

Answ. Alteration of the day dooth not abrogate the Sabbath.

weeke, when ye meete together, &c. Where the Apoſtle ſheweth, that the congregations of Chriſt were wont, euery firſt day of the week, to meete together, for the performance of all holy duties: of the number whereof, collections for the poore were one, becauſe of the manifold perſecutions, wherewith, in the primitiue church they were afflicted & had need of continual reliefe. This was the firſt day of the Iewiſh week, & our Lords day. So alſo, in the Act. 20. 7. Paul himſelf kept this day, which he ſpent in preaching till midnight, and after adminiſtred the Sacrament: in which two exerciſes hee continued till the dawning of the day. So that, the keeping of this day was inſtituted by God, in the miniſterie of the Apoſtles; and kept by them, & the churches in their time: and therefore as much belongeth to vs, as the other to the Iewes; and is of no leſſe force now, then that was before.

2 The day of celebrating the ſabbath, why it was changed.

Then ſecondly, the cauſe of the change, and of our keeping this day, is vpon as good ground, as their keeping of that day. For when the creation of the world was the greateſt work, that euer was done, then, the memoriall of that was chiefly to be regarded. But now that a greater and more excellent worke was done, namely, the redemption of the world, it was reaſon, that the greateſt work ſhold carry the credit of the day. They reſted that day, becauſe on it God reſted frō the worke of creation: we this day, becauſe on it, chriſt roſe again from the working of our redēption, which being a greater worke, cauſed a change of the day. Sith then, the day was not changed without a good warrāt and ſtrong reaſon, that alteration of the day detracteth nothing from the truth and force of the Commandement. And whereas they ſay, that the church may at their pleaſure alter it, that cānot be; for there can neuer be an authority, greater then the authoritie of the Apoſtles; nor a cauſe greater then the reſurrection of Chriſt, and the redemption of the world: and therefore, neither can the day be changed. For to make a newe day without warrant or iuſt cauſe, were to ſet our owne wils againſt Gods wiſedome. For, if the Iewes in former time were bound to keepe it holy, hauing onely the creation of the World to ground vpon, which they were to remember, by the celebrating of the ſeuenth day; then how much more careful a regard of the Lords day are

The Sabbath day cānot now be changed by the Church.

we

we bound vnto? since, beside this benefit of our making, we haue a greater of our redeeming by the blood of christ, added vnto it. So that, if one (& a lesser) cause, were sufficient to moue the Iews to sactifie it: then ought we so much the more to mak conscience of dedicating this day wholly vnto God, by how much he hath shewed greater mercy to vs. So that we should neuer speake, or think of this change, but we should also call to mind this great benefit, which was the cause of it: and lay a double bond vpon our own soules to keepe it. If *Adam* had a cause to spend a day in praysing God for his creation, then we haue greater cause: sith, besides that, we haue also the redemption to bee thankefull for. And if this be a good argument, Wee keepe not the selfe-same day, that the Iewes did, therefore the day is abolished, and wee are bound to keep none: then by the same reason one might cõclude thus. You see, we haue not the same sacraments, as concerning the outward seals, that the Iews had, (for they had circumcision, & the Paschall Lambe: but now these signes bee altred) and therfore we need not regard Baptisme, nor the supper of the Lord. This were no good argument in this case; for though the signes be different, yet the substance is the same: Christ Iesus is signified by our bread and wine, as well as by their Lambe; and by our Baptisme, as well as by their circumcision. Therefore wee should not dispise them, but bee so much the more carefull to prepare our selues for them, because the seruice is more easie, and the promises more lightsome. If then it will not hold that we haue no Sacraments, because the outward seales be altered: then it is as weak a consequence, that wee haue no seuenth day to be sanctified, because the day is changed, and we keep not the same, that they did. So that, no proofe can be gathered, from the varying of the day, that the dutie is abolished because the authoritie, to confirme ours, is Apostolicall, & the reason as good, & this obiection doth not hold in the like case. Ob.

Again they obiect, that to a Christian euerie day is a Sabbath, & therefore we should not restraine it to one day more then another. But that is most false, for God dooth not require, neither is a Christian able to keepe euerie day a Sabbath day, so longe as they remaine vpon the earth, Indeede in Heauen hee shall Ans. Euerie day is not a Sabbath to a Christian.

keepe.

keepe a continuall Sabbath to the Lord: but now, to vs which liue here, there is as much difference betweene the Sabbath day and other dayes, as betweene the consecrated bread, we receiue at the Lords table, & the common bread we receiue at our owne table. This is true, that euery one must serue God on the sixe dayes, and all his life long; but on the seuenth day, we must not onely serue God, but we must serue him in the duties of Religion, and mercy onely. As for example, Gods children will not eat meat at their owne table, without crauing Gods blessing vpon it; but when wee are to come to the table of the Lord they vse a great and more solemne preparation, becauſe they expect a greater and more excellent blessing: so likewise a Christian, in all the works of his calling, hath a regard to serue and glorifie God, but in a more speciall manner vpon the seuenth day, becauſe he then looketh for a more plentifull and liberall blessing, both vpon soule and body,

And these men that among vs vrge so much. that euery day must be a Sabbath: marke them; whether they rest from sin any day at all, and obserue, if there be any families so bad as theirs: that commonly, if one would rake hell, as we say, hee could not meete with more prophane, and irreligious persons, then those, that speake of keeping euery day an holy Sabbath: but, in truth euery day, themselues are most vnholy. But others, that in conscience to Gods Commaundement, doe binde themselues to the keeping of the Sabbath, which God hath instituted, goe farre beyonde them in all vertues and holinesse. If they could shew any good effect in themselues, of this their euery day sabbath, we might giue some credit to them: for God doth alway giue a blessing to his owne ordinance: but for such vnholy persons, that neuer in all their liues, kept one Sabbath holy, to boast of keeping euery day a sabbath, is most palpable, & damnable hypocrisie,

Ob. The last obiection, of which we wil speak, is taken out of *Col. 2,16. Let no man condemne you in respect of an holy day, or of a new Moone, or of the Sabbath dayes.* Where, the Apostle (say they) puts the sabbath amõg other ceremonies, which are to be abrogated.

Answ. Difference of Sabbaths. Bnt we must know, that the Apostle speaketh of such sabbaths,

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as are in the ranke with the meates and drinks, whereof he ſpeaketh before, of which ſort were the firſt day of euery moneth, and the firſt and laſte dayes of euerie one of their three ſolemne feaſts: of theſe he ſpeaketh in the plurall number, and not of the Lords ſabbath day, in the ſingular number, which hath a ſingular excellency, and, how euer times change, neuer changeth. *Eaſter* and *Pentecoſt*, and the other feaſts of like kind, are indeed abrogated, as being ceremonies, not writtē in the tables of ſtone as this was. And thus much for the prouing of this, That this ſabbath is morall, and perpetuall.

Which, ſith it is ſo, the vſe is for the confutation of ſuch, as ſharpen their wittes and tongues, and open their mouthes to ſpeake againſt it; not content to take libertie themſelues, but would make a gappe for others to breake out alſo. It is a notorious ſinne for one to be prophane in his owne perſon, and to practiſe the breach of any of Gods Commaundements: but to draw others to impiety: and, as much as they can, to breake the yoke which God hath layde vpon them, this is much more intollerable. This is the practiſe of the Deuill himſelfe, when he had fallen from his vprightneſſe, and rebelled againſt GOD, the next worke hee tooke in hand was, to allure *Adam* to ſinne, and to make him as very a rebell againſt GOD as himſelfe: So theſe wicked men themſelues beeing corrupted, and lying vnder the curſe of GOD, will take ſo much paines about nothing, as to peruert others: and, beeing ſtarke naught themſelues, to make all men (if it might be) ſuch as they are.

This is alſo for our inſtruction, that wee muſt ſo reſt vpon Gods reaſons, and ſo ſtand for his worſhip, as that no blaſt, nor obiection of a prophane perſon may blow vs away, and weaken our reuerence to Gods ordinance. It is a great faulte that wee are no better confirmed in the truth, but that euery cavill of any ſeducer will ſet vs downe, and put vs to the wailes as it were: that we ſtand in a mammering, and know not whether we goe right or wrong. It is to bee feared, that men are laden with ſins, & carried away with their luſtes, when the often preaching of the truth cannot eſtabliſhe them ſo, as that they can

ſay.

ſay; We are ſo reſolued in our harts, that this is the truth of God, as that by Gods mercie, wee had rather forſake our liues, then forſake it, And this, that men be ſo quickly mooued from the truth, is not becauſe of the ſtrēgth of the arguments made againſt it, but by reaſon of their owne weakeneſſe, and want of ſinceritie, to leade, and confirme them in it, to diſcouer errours, and hereſies & make them loathſome vnto them, and to giue them power againſt them. Therefore we muſt labour for vprightnes of heart, and for the ſpirit of truth, which may ſo ſettle and ground vs in the truth, as that euery blaſt of falſe doctrine, from the mouth of ſome phantaſticall, and vaine perſon, (that hath no godlines to commend him, that neuer did any thing, nor ſuffered any thing for Chriſts ſake) may not weaken our holde, and ſhake our foundation, that we ſhould be ſeduced by them. Nay, wee ſhould be ſo far from yeelding to the falſe dreames of ſuch, as (when they grow obſtinate) not to ſhewe the leaſt token of allowance, or any countenance to them: we ſhould not entertaine, nor receiue them to houſe, or bid them God ſpeed; for he that doth ſo, as S. *Iohn* ſayth, is partaker of his euill deedes: becauſe, in ſo doing, he confirmeth them in their ſinne, and brings himſelfe in danger to be infected by them. And thus much for to proue, that the obſeruing of the ſeuenth day, is a morall and perpetuall duty, to continue while the World continueth. Now let vs come more particularly to the words of the Commandement. And firſt for that word.

2. Iohn. 10.

Remember.

Doct. He that will cōſcionably keep the Sabbath, muſt prepare to be ready for it.

IN that God prefixed, in ſpeciall termes, as it were of ſet purpoſe to meete with mens forgetfulnes, a *Memorandum* more here, then in any other of the commandements: we may hence learn, that whoſoeuer will faithfully, and conſcionably, keepe the Sabbath, when it is come, muſt haue a ſpeciall forecaſt to be ready for it. One cauſe of this caueat which God giueth, and of the diligence, that we muſt haue in this remembring, and preparing for the Sabbath, is our owne infirmity; who, vnleſſe we be very circumſpect, ſhall eaſily be intangled with ſome occaſions, which will then diſtract, and draw our minds from Gods ſeruice:

ſeruice: ſome money to pay, or receiue, ſome iourney to take, ſome one thing or other, that, being not remembred in time, wil ruſh in vpon vs now, and muſt be done, becauſe it was omitted before, and cannot tarry till afterwardes.

Sith then, we are ſo ſubiect to diſtraction, & do ſo ſoone forget thoſe things, which by wiſe foreſight might haue bin done well, without any breach of the Sabbath: this muſt teach vs to haue a godly care to prouide againſt all ſuch lets, and preuent all ſuch incumbrances. That pollicie and diſcretion which wee ſee in naturall men about the market of their bodies; wee muſt learne for this market of our ſoules: they will be prouiding, and thinking before, what they muſt buy, and what they muſt ſell there, and will not haue the things to ſeeke; when they ſhoulde preſently vſe them, but wil haue all things ſo readily prepared that they be not hindered of their beſt aduantage: ſo, if euer we will make good markets for our ſoules, wee muſt (all the weeke before) be preparing our harts, & ſetting all things ſtraight, that we may then bee burdened with no ſin nor worldly care, which would carrie awaie the force of our meditations, and thoughts from the exerciſes of Religion. For theſe exerciſes be ſpirituall, and we be carnall, and a little thing (God knoweth) will make a great diſorder in our fleſhly harts to draw them from heauenly things: and therefore, vnleſſe we take great heed, to looke vnto our waies, and watch ouer our ſelues, that we walke holily, and faithfully, all the ſixe dayes, and diſpatch the duties of our callings; the ſin committed on the one ſide, & the buſineſſe omitted on the other, will ſo hale, and pull away our thoughts, that no attention can be giuen to matters of religion, no conſtant or ſetled meditation of any heauenly thing will take place. We muſt therefore ſtop out all diſtractions, & incumbrances, & raiſe vp our hearts againſt deadnes, & dulnes, by a wiſe managing, & finiſhing of our outward affaires and a godly and religious ordering & preparing of our hearts, if euer we wil comfortably and profitably ſpend the Lords day, in the Lords worke. Vſe, 1.

Then againe, beſide theſe needleſſe lets (which through our owne weakeneſſe, we draw vpon our owne heads) there be hinderances enow on euery ſide, which (do we what wee can with all

all our induſtry) wee ſhal neuer be able wholly to preuent, but they will ſet vpon vs. As in what family ſhal one come, but hee ſhal ſee idlenes, and ſleepines, and fooliſhnes, many wayes? And who, that knoweth himſelfe any whit at all, doth not feele, that he is readier to follow ill example, and be led by euill company, then by Gods commandement; eſpecially, when no poſitiue law wil take hold vpon him. And then wee haue the deuil, as a Lion, continually ſeeking to deuour our ſoules; and to hinder vs in all things he can, frō Religion. And in the beſt, there be ſuch ſtrong deſires, ſuch a loue of the pleaſure, & commodity of this world, that vnleſſe wee be ſtrongly guarded, and defended, they will break in vpon our hearts, & diſorder all our affections. As, come to a profeſſour, that is inclined to couetouſneſſe, and ouer whom the World beares too great an hand, though he haue a true heart to God, and ſome graces of the ſpirit wrought in him: yet, vpon any ſpeech, that tends towarde gaine, and filthy lucre, hee will be farre gone, forgetting God, and the Sabbath, and himſelfe and all, and let looſe both heart and tongue to bee employed about worldly things. Let vs therefore mound, and fence our hearts about diligently, with theſe thoughts: What do I now? Whither are mine affections carried? hath not God bidden me remember the Sabbath? hath he not ſet a ſpeciall mark vpon it, that I ſhould at no hand forget it? And thus earneſt and timely ſtriuing, will ſhake of theſe vntimely and vnſeaſonable words, and cogitations.

And further, we ſhall haue the World to obiect, and bring in carnal reaſons to make vs negligēt. What need you be ſo ſtrict, this is too much niceneſſe. You are more preciſe then wiſe. Many great and learned men take far greater liberty: which they would not doo, if the matter were ſo dangerous. Haue not they a care to be ſaued as well as you? ſhall none goe to Heauen, but ſuch as are as ſcrupulous as your ſelfe? and ſuch like: which will certainly carry one away, vnleſſe he ſtriue to confirme himſelfe, by thinking on Gods Commaundement, and ſo ſhut out theſe obiections. What? hath not God bid me remember, and ſhall I ſuffer men to make me to forget it? hath not he giuen mee two reaſons to keepe it? the one ſtronger then the Iewes had: and

ſhall

ſhall I bee more negligent in keeping it then they, which had but one? They had weaker meanes of comfort, as the blood of Bulles and Goates, and the ſprinkling of water, and an earthly tabernacle, and high Prieſt, and yet they were with reuerence to vſe theſe: and ſhal wee, that haue more excellent meanes, euen Chriſt Ieſus offered vp for a ſacrifice once for all, and the ſprinkling of his blood, to purifie our ſoules, and the heauenly tabernacle opened for vs, by him our heauenly high Prieſt, and continuall mediator: ſhal wee (I ſay) that haue all theſe meanes, more plaine, and excellent, then theirs, be negligent to keep this Sabbath? eſpecially, ſith God hath giuen vs this, as a meanes to draw vs from earth to heauen, and to make vs grow in ſpirituall life. Hauing then all theſe impediments, vnleſſe we doe arme our ſelues in the weeke dayes, and ſtrengthen our faith by remembring Gods commandement, and reaſons, and by a wiſe preuenting of thoſe diſtractions, (which by diligence may bee cut off) we cannot with any comfort or cheerefulneſſe keepe the Lords day holy vnto the Lord.

Laſtly, if wee read the Scriptures of God, and ſee how often hee vrgeth this point, and how earneſtly he preſſeth it, this will make vs labour continually to call to mind that, which he ſo often hath repeated vnto vs. Becauſe, if it were not a neceſſary duty, God would not ſo many times, in ſo many places require it at our hands. So that, euery one muſt labour by ſearching his cõſcience, and watching ouer his ſoule, to rouze himſelfe from that lumpiſhneſſe, and drowſineſſe that is within him; and, by prouidence and forecaſt of outward buſineſſe, to put away all encombrances and diſtractions.

Oft reading the ſcripture will further vs to keepe the Sabbath.

This then ſerueth, to confute thoſe, that make this obiection againſt the Sabbath: We cannot keepe it, we ſhould be vndone, if we ſhould thus forbeare our worke; for theſe loſſes and dammages would inſue, theſe hurts would come, ſuch buſineſſe would be left vndone, which cannot bee omitted without great hurt to mine eſtate. But I pray you, whence come all theſe loſſes, what is the cauſe of theſe dammages, and ſtraights? Is it not, becauſe you forget the very firſt word of the commaundement? Remember the Sabbath. Then this is no warrant for vs, to break

2 Loſſes giue no liberty to breake the Sabbath that grow by want of remembrance to keep it.

Gods commandement, becauſe we haue forgot that which God bids vs remember.

This is euen, as if a man ſhould forget his owne purſe behind him, when hee goeth to the market, and wanting preſent mony for his neceſſarie vſes, ſhould ſteale from his neighbours as much as hee needed; were not hee to bee reputed as a thiefe? but he hopeth it is no fault: for neceſsitie draue him to it, he had forgotten his money at home, and therefore he thinketh, in this neceſsity, he may rob and ſpoyle his neighbours abroad without offence. Why, but doth this make it lawfull to ſteale your neighbours goods, becauſe you had forgotten to bringe your own? Nay, an honeſt man ſhould either haue beene mindfull to haue come prouided, or elſe he ſhould haue beene content to beare the burden of his owne negligence, rather then to robbe his neighbours, for his owne default. And euen ſo, men deale with God: Oh, they cannot chooſe but breake the Sabbath, they are driuen to it of force, neceſsitie compelleth them. What neceſsity? why, ſuch things are to be done, that otherwiſe would be loſt. But why did you not remember them before now? ſhall your former forgetfulneſſe bee a warrant for you to robbe the Lord, to ſteale Gods holy time, and abuſe it to vnholy things? Some haue a bond to diſcharge, that elſe wil be forfaited: and why did you not remember before ſo to prouide, that the payment might not fall out on the Sabbath day: and either to deferre it till ſome reaſonable time after, or elſe to make payment the day before? Others affirme; I haue this, and that thing to be done. And why did you not thinke of it before, to preuent it? as it is ſure you might, if you did ſerue God in your calling, and were not hindered by ſlouthfulneſſe, nor carried to couetouſneſſe? So, others ſay, it is ſo tedious, and irkeſome, to ſpend that day wholly in religious exerciſes, that they cannot endure it. And why is it tedious to you? Is it not becauſe you prepared not your ſoule to keepe it? you ſuffered ſinne to keepe dominion in your heart all the ſixe dayes, & then it muſt needes bee dead and dull to all goodneſſe on the ſeuenth. But, thoſe that do labour to walke diligently, and vprightly before God, in the weeke dayes, finde ſuch comforts in the workes of

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the Sabbath, as do better content them, then all the pleasures or commodities of the world.

In all our affaires we must remember the Sabbath.

Secondly, this teacheth vs to binde our consciences in all our affaires, to haue this day in our minde that wee intangle not our selues with any businesse, which might hinder vs from keeping of it. First, because wee haue so direct a Memorandum, as wee call it, to remember this day. Secondly, because, whereas God contented himselfe, in all the other Commaundements to set them downe, either onely affirmatiuely, or negatiuely onely, he hath not done so in this Commandement: but, to worke the deeper impression in our hearts, hath deliuered it both affirmatiuely, and negatiuely; *keepe it holy*, saith he. And as though that were not enough, hee added further, *doe no manner of worke in it*. And then, whereas other of the commandements, for the most part, haue no reasons annexed to them in the decalogue (though in the scripture else where they haue) this and the second are fortified by diuerse reasons, that men might haue a greater regard vnto them. Therefore, if we wil doe any thing for Gods sake, let vs then doe this. If a deare friend should say vnto vs, I haue ten matters of great trust, which I would haue you doe for me, and I will recompence you throughly for your paines: but of all the ten, there is one among the rest, which I principally recommend vnto you, in any wise remember that: Would not one thinke him very negligent, that would forget this, of which, he had such a speciall charge? chiefly, if his friend in the other should giue the bare direction, but should insist vpon that, and giue him reason vpon reason, why he should haue a speciall care of it: but so God dealeth with vs, hee giues vs warning before to helpe our memories, and many forcible reasons to allure & perswade our affections, shewing, that we are ready to forget it; but he would haue vs striue against this forgetfulnesse: and then because wee should not forget, but doe it, hee vrgeth it with many reasons: now therefore to forget this, is it not a plaine contempt, or neglect? So that, vnlesse wee will shew our selues very carelesse of God, and wilfully cast our selues into his displeasure, wee must be so much the more carefull to keepe this Commandement, as he hath laboured more to draw vs vnto it.

To keepe it holy.

The Sabbath must be imploied in holy exercises.

NOw, the Lord sheweth what is to bee done on the Sabbath day, namely, wee must sanctifie it. It is not enough to forbeare our owne worke, and so to keepe it idlely: but we must be as carefull to doe Gods worke, and so to keepe it holy. Hence then, we learne this doctrine, that the Sabbath must be imployed in holy exercises.

It must not be a bare rest, but a sanctified rest: so ceasing from worldly things, as that we be taken vp in heauenly things. For idlenes is a sinne euery day: but much more on the Lords day. No man hath allowance in Gods word, to spend any time slothfully, it is a damnable sinne in the weeke dayes: much lesse are we warranted to spend Gods time vnprofitably, and idlely. Of the twaine, it were better to leaue our owne work vndone, vpon the dayes allowed for our labour, then Gods worke, on Gods day appointed for his seruice.

1 To forbeare our own work on the Sabbath day, is not all that is required in keeping the Sabbath. Ezek. 16.49.

The vse of this is, to reproue those, that think, if they abstaine from workes of their calling, and take no paines in outward toiling about the affaires of the world, then they keepe the Sabbath very well: and if no man can accuse them for seruile works, then they thinke, they haue not broken this commandement. But idlenesse is a sinne of *Sodome*, naught euery day, as wee said before: but much worse vpon that day, that should bee spent in godly exercises. But much more wicked are they, that be euill occupied in dauncing, and dallying, in swilling, & gaming, and so make it the deuils day in stead of Gods: and then doe more dishonour to God, and hurt to their owne soules, then any day in the weeke else.

2 The Sabbath is not to bee kept by halues.

Many also are to be reproued that will come to the Church, and for the time of the day, will bee content to heare the word, and to doe like duties: but at euen, when darknes commeth, then come the workes of darknesse; and when they bee in their bed, then they be plodding, and casting about for worldly affaires, and their heads be then as busie, and as full of earthly matters, as any night in the week else. But we are to know, that the Sabbath containeth 24. houres, as well as any other day, and therefore the

the night muſt be ſpent in an holy reſt alſo: otherwiſe one ſhall more hurt himſelfe, and diſpleaſe God, by theſe vaine thoughts in the night, then he could pleaſe God, and benefit himſelfe, by keeping himſelfe in good companie and actions all the day. And therefore they want the bleſſing, becauſe they performe not all the dutie, and that which they did was performed carnally, becauſe they doe not care to remember that, which they heard, nor examine with what heart, and with what profit they haue gone through the duties of the day. Not, but that a man is allowed to ſleepe, and to receiue other neceſſary comforts: but his ſleepe is to be ſeaſoned with the ſweetnes of former exerciſes, and his dreames to haue ſome taſte of religion, more then at other times: and when they awake, their thoughts and meditations muſt bee carried after holy thinges, becauſe Gods eyes are as full fixed vpon them in their beds, as in the Church: and hee ſeeth and knoweth their thoughts in the darke: as well as their behauiour and carriage in the middeſt of the congregation. Now God bids vs keepe the whole ſeauenth day: for hee would haue vs giue as long a day to him, as he hath giuen vnto vs. And if the day containe day and night, when hee ſaith, ſixe daies ſhalt thou labour: and wee vpon that permiſſion, and allowance of God, take it for granted, that in the night wee may doe what buſineſſe we haue to doe, and when we be in bed, may ſpend the time in ordering our priuate affaires, and pondering, how to deale in ſuch things as belong vnto vs, by reaſon of our calling: I ſay, if wee doe this, and thinke (as indeede it is true) he giues vs both the night and the day for our callings: why is it not ſo in the Sabbath then, that he taketh the ſeauenth day and night to himſelfe, as well as he giueth ſixe to vs? Therefore wee muſt know, that the Lords day muſt containe 24 houres. And for want of this, we depriue our ſelues of thoſe bleſsings, which elſe we might haue, becauſe wee vndoe that in the night, which we did in the day: we did Gods worke one part of the day, and that was well; but we take the remainder to our ſelues, and that is a fault.

Thirdly, this teacheth vs to doe the duties of the Lords day, vpon his day. Which be either publike or priuate. The priuate 3

Priuate duties on the Lords day.

are theſe. After examination of our owne hearts, and finding out of our ſinfull waies, with repentance & ſorrow for the ſame, to beſeech God that he would prepare and fit our hearts to profit, by the publike exerciſes of religion on the Sabbath. And to

Praying for the Miniſter.

intreat him, that he would ſo direct the Miniſters mouth, as that hee may ſpeake to our hearts, and ſay ſomething that ſerueth to kill our ſinne, and to comfort and build vp our ſoules: that, as he is appointed for a Phyſitian, ſo he would fit vs with ſome medicine, as well as others. As, S. *Paul* bids them pray for him, that he may haue the dore of vtterance opened vnto him. And when

Col. 4. 3.

one doth this in an humble heart, deſiring to repent, and to turne from his ſinnes in good earneſt, hee ſhall neuer come to the Sermon, but hee ſhall heare ſome one leſſon or other, that will make him better, and he ſhall haue cauſe to thank God for it. But if one come rudely into Gods houſe, from brawling and chiding at home, or ſo ſoone as hee is out of his bed, comes to the Church without preparing his heart, or fitting himſelfe by any prayer to God, or confeſſion & ſorrow for his ſinne: then he ſhal feele, that, to his vncleane heart, all things are vncleane, the word ſhall be but a tediouſnes, & ſerue to the farther hardning of his heart.

Reading.

Alſo one muſt read ſome part of the Scripture priuately, that may ſeaſon his heart, and ſettle & quiet his mind and affections,

To riſe early on the ſabbath

that hee may be more teachable. And that he may the better fit himſelfe after this ſort, hee muſt riſe early in the morning; for there is none ſo good a Maiſter to ſerue, as God: no worke ſo good in it ſelfe, nor that will bring ſo great a reward, as the exerciſe of Religion: and therefore, wee ſhould riſe as early to ſerue this Maiſter in this work, as any day e'ſe to ſerue any other Maſter in any other worke. And if we doe thus, wee may haue ſufficient time to prouide for the publike exercites, that wee may come vnto them with profit.

Viſiting the poore.

Alſo another priuate worke of the Sabbath is to relieue, and

Peace making.

viſite them that be ſicke or in any kinde of miſery. And alſo to reconcile thoſe that be at iarre and diſcord.

Meditation. Examination.

Farther, to meditate vpon the works of God & vpō the word, which we haue heard, & to ponder of it, to apply it to our ſelues, to mark what we haue remembred, what we haue laid vp in our hearts,

hearts, and purpoſe to follow, and how matters ſtand betwixt God and vs, in the things that haue beene deliuered. For, till the word be thus made our owne, it is but as chaffe laide looſe in the heart, which euery puffe of winde will driue away, and euery temptation will blow from vs. It is not as a treaſure locked vp, that will ſtand vs in ſtead in the time of neede.

Likewiſe to conferre with other Chriſtians, among whom we liue, and to talke of the things taught, calling them to mind, and how they were proued vnto vs, & then further to enlarge them according to our owne particular neceſſitie, and as it were to ſpread the plaiſter vpon one anothers hearts. Prayer.

Laſtly, after the Sermon and publike meeting, thoſe good things which one hath remembred, muſt be turned into a prayer, which hee muſt offer vnto God; beſeeching him that hath ſhewed him what is to be auoided, to giue him power to auoide it, and to incline his heart, to keepe the things commaunded, as well as to tell him the dutie that belongeth vnto him. And as he hath heard many ſweet promiſes, which will doe him no good, ſo long as hee hath them not in faith, nor can bring himſelfe to giue credit to them; therefore, that GOD would alſo write the promiſes in his heart, and giue him grace to ſtay vpon them, and to remember them, when hee ſhall haue neede. Theſe bee the priuate things, which as euery one is more carefull to performe, ſo ſhall he receiue a more large, and aboundant bleſſing vpon the publike.

Now the publike are; to ioyne with the reſt of the congregation, in praying, and praiſing God, with one heart and voice, in diligent attending to the word read and preached: for there is a greater bleſſing to bee expected from this miniſteriall reading, then from priuate reading at home. Wee ought to ioyne alſo in receiuing of the Sacraments, to bee preſent at baptiſme: for the departing away argueth a great contempt of it, and ſheweth a publike diſgrace of Gods ordinance; for if one or two haue libertie, the reſt haue the like, and then where were the reuerence? Therefore one muſt tarie at ſuch exerciſes, as to ſhewe his reuerence, ſo ſecondly to helpe the congregation in praiſing God, for ingrafting another member into his viſible bodie Publike duties on the Lords day, Praying & praiſing God. Reading, preaching. Receiuing of Sacraments.

of the Church, and to pray that GOD would giue the inward working, and fruit of the ſame by his holy ſpirit. And to edifie himſelfe, alſo by calling to mind, that he is likewiſe made partaker of the new couenant, and ioyned to Chriſt Ieſus. And to examine himſelfe what fruit he hath felt in himſelfe of the death of Chriſt, in killing his ſinne, and of his reſurrection, in raiſing him vp to newnes of life: and ſo, either to be humbled, if he feele not that profit hee would, or to bee thankfull, feeling this worke of baptiſme, and to comfort himſelfe in the remembrance of this, that the merit & vertue of Chriſt Ieſus his death is his, to ſatisfie for his ſinnes, and to kill, by little and little, the power of them. All which things, wee ſee now preſently ſealed vp, to the partie baptized, in the preſent action. Thus much for our duty required to ſanctifie the Sabbath. The next words follow.

Sixe dayes ſhalt thou labour, and doe all thou haſt to doe.

IN which wordes, the Lord yeelds a reaſon, why wee ſhould obey his commandement. God hath giuen a man ſixe dayes, for the duties of his calling: but on this condition, that he ſhal contriue all his workes ſo, within the compaſſe of ſixe dayes, as that hee let none remaine till the ſeuenth, nor reſerue any outward thing to trouble him from the ſeruice of God, on the Sabbath. From this equitie, God drawes a reaſon to moue euery one of vs to keepe the Sabbath. From whence, wee may gather, that Gods commandements are equal: as he ſaith, *Ezekiel.* 18.25. where God deales with thoſe, that charge his lawes with iniuſtice, and ſhewes that his wayes bee altogether equall, and the wayes of man vnequall. And 1. *Iob.* 5.3. he ſaith, that the commandements of God are eaſie. Indeed to many, they be moſt tedious & heauie: but this is not from any vnequalneſſe in the law, but from the naughtineſſe of men, that haue carnall hearts, and worldly mindes. For, if one haue ouercome the world, and is growne any thing ſpirituall, ſo farre Gods commandements are lightſome. The ſpirituall heart feedes on the ſpirituall law, and delights and reioyceth in it.

Gods cõmandements are equall.

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This muſt ſerue therefore to cut off thoſe daungers, that men caſt to themſelues in keeping of this commandement: as though God ouerſhot himſelfe in making ſuch an vniuſt lawe, that no man can keepe, without the ruine of his eſtate, as though hee knew not what he did, when he bad them reſt the Sabbath day. It is a meruailous impudencie in many, that no man dares ſpeake ſo hardly and preſumptuouſly againſt any poſitiue law of the Prince, as euery baſe perſon will ſpeak againſt this law of God. Oh it is impoſſible (ſay they) to keepe it, ſuch loſſes it brings, and theſe and theſe dammages come of it, that hee muſt needes come to beggerie which will obſerue it. What, did God ſeeke the impouerifhing, and the ſpoile of men, when hee bad them ſerue him? Nay, he appointed it as a day of bleſſing, & it ſeemes ſo hard and vniuſt to them, becauſe they be carnall and flethly: and not hauing faith in Gods promiſes, nor any deſire to obey him, they will ſtill finde ſhiftes, and haue ſomething to ſay againſt it: the heart is dead & wicked, or elſe the law would bring comfort. The keeping of the Sabbath hurts no mans eſtate.

Oh how ſhould one doe for recreation ſay ſome? Is it not a recreation for a Chriſtian, to heare the voice of Chriſt, and for a ſheepe of Chriſt to feede in his paſtures? Is it not a recreation for a perſon condemned, to come where he may get his pardon ſealed to him? Is it not a recreation, for a man ſubiect to death, to heare a direction, that will leade him to life? Therefore, if we were not altogether ſenceleſſe, and blockiſh, in reſpect of ſpirituall ſence and life; it would be as great a ioy vnto vs, to feede at Chriſtes table and in Chriſtes houſe, vpon the bread of life; as in our owne houſes vpon corruptible bread. The keeping of the Sabbath is a recreation.

And againe, could Chriſt finde in his heart for our ſakes, willingly to beſtow his ſoule and body, to giue his body to death, and his ſoule to ſuffer the wrath of God; and ſhal we account it a burden to beſtow one day in ſeauen vpon him, eſpecially, whē we are to be made pertakers of ſuch benefits?

And God hath willingly giuen vs ſixe dayes for our calling, and may not we well afford him the ſeauenth? But we haue ſuch buſines we cannot do it. But for matter of buſineſſe, God ſhewes two things, which if any man will obſerue, hee may eaſily pre-

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uent these businesses. The first, *Sixe dayes shalt thou doe all thy worke.* Where he shewes, that if men would labour faithfully and conscionably, in their calling, sixe dayes, they might well dispatch all their businesse. But indeed many times this makes men so loath to giue a seauenth day to God, because hauing been idle and vnthrifty, on the sixe dayes, they haue neglected some matter, that now lies vpon them on the seauenth day: and then no meruaile, though it be a great burden, and vnpossible for such to keepe it, but they must loose by it. But Gods Commandement brings no such losse, their own sinne is the cause of it. And if this bee not the cause, then the second is, that men take more vpon them, then their owne works: if one take nothing but his work, hee may well dispatch all in sixe dayes. If one serue God in his calling, his calling will not hinder him from keeping Gods cō-mandement: but if one serue couetousnesse and filthy lucre, then indeede he shall find no time to serue God. When men, in haste to bee rich, and in an eager desire of wealth, will take more into their hands, then they can well mannage, this is their fault; and all this is not their worke, but the worke of their lust: this is to be a busie body. But let any man be faithfull in his calling, on the sixe dayes, and not encumber himselfe with more then is needefull, through his owne greedinesse, and he shall see, he may easily keep this seuenth to God, there is no such cause of complaining against it. And indeede to a spirituall heart, that hath any grace, and measure of Gods spirit, (howsoeuer it seeme to carnall men) it is most iust and equall, yea, most sweete and comfortable; so that, they can with all their hearts, giue thankes vnto God, that hee hath giuen them one day, wherein they may lighten their hearts of all worldly cares, and throwing off all griefes, and thoughts of debts, or such like, giue themselues wholly to seeke comfort in him, that will prouide for them in due time, and hath prouided this Sabbath as an ease vnto them, that they should not trouble themselues with any such thoughts on that day. And thus much to proue, that euery one must make a preparation for the Sabbath, both by dispatching his businesse, that nothing may be left vndone till the Sabbath; and by behauing himselfe so in the businesses, as his affection may not bee too much tyed

Meanes to preuent businesse on the Sabbath.

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vnto them: for the former will hinder the reſt of the Sabbath, and the latter, the holineſſe of it. Therefore, that euery one may keepe an holy reſt, he muſt doe all that he hath to doe, vpon the ſixe dayes. And if he take more vpon him, then he can finiſh in the ſpace of ſixe dayes, it is more then God laies vpon him; and hee doth not labour for conſcience ſake, but for couetouſneſſe ſake; and this is not his worke, but the worke of his corruption. And ſecondly, a man muſt draw his heart from the loue of the world, and worldly things; and then neither worldly loſſes will fill his heart full of worldly griefe, nor cõmodities with worldly delights: which two thinges would hinder him from delighting in ſpirituall exerciſes. So that, he, that will empty his hands of all worldly buſineſſes, and his heart of worldly affections, ſhall be able, with comfort, to keepe a reſt, and an holy reſt vnto God. And thus much alſo for the firſt reaſon, drawne from the equity of Gods commandement: that hauing giuen vs the large allowance of ſixe dayes, and taken to himſelfe the ſmall pittance of one day, hath dealt ſo liberally with vs, that no man muſt goe about hypocriticall ſhifts & excuſes: for if he doe, it is not from the hardnelle of the law, but from the hardneſſe of his heart: not from difficultie in the thing, but for want of loue in the perſon. For nothing is ſo eaſie, but a worldly heart, that loues not God, will be ſhifting & haue ſome quarrell againſt it. Now followeth the ſecond reaſon.

Exod.

Exod. 20. verſe, 10.

But the ſeauenth day is the Sabbath of the Lord thy God.

IN which God lets vs know, that he which is our God, and the Mighty ſtrong God, hath appropriated this to himſelfe as his owne poſſeſſion, and ſet it apart to his owne ſeruice; therfore we muſt willingly let him haue it, and not intrude our ſelues vpon his inheritance. Since God hath laide claime to it, it is no wiſedome for man, to goe about to wrong him, that will not be wronged.

Man may not take that to his vſe which God hath ſet a part for himſelfe.

Hence then, we learne this general doctrine, that thoſe things, which God hath ſet apart for himſelfe, man muſt not ſet vpon. That which God hath ſanctified, for his proper vſe & worſhip; man muſt not abuſe to his profit or pleaſure. If any man bee ſo bolde, to enter into Gods ſeuerals, hee may know before, what ſucceſſe hee ſhal haue: namely, hee ſhal ruſh vpon his owne deſtruction. For ſo the holy Ghoſt ſaith by *Salomon*, *Prouerbs*, 20. 25. *It is a deſtruction for one to deuoure holy things, and after the vow to inquire.*

Prou. 20. 25.

If one will fill himſelfe with that, which God hath made and appointed for his ſeruice, let him know, that it ſhall be no wholſome meate vnto him, hee ſhall bee poyſoned and deſtroyed by it.

And was not this true in *Achan*? God had taken the whole prey of *Iericho* for his part, and that was a conſecrated thing and ſo hee knew well enough, but yet hee thought there was enough for God, and him too; and therefore hee would bee ſo bolde as to take a little, thinking to haue benefited himſelfe and his children by it. But what got hee by that? was not there an hooke in the bait, that drew him vnto a fearefull & miſerable end?

end? Now, if ſo fearefull a puniſhment befell him, for deuouring of gold, for which God had not giuen ſo ſtrict a charge, nor backed his Commaundement with ſuch ſtrength of reaſons: how much more ſhall they be liable to the wrath of God, who deuoure the ſanctified time which hee hath ſo ſtrictly required, and commaunded? And ſo in *Malach.* 3. 8. 9. God complaines that they had ſpoiled him in tithes and offerings, in conuerting thoſe thinges, that hee had conſecrated for his ſeruice, to their owne vſes. But what came vpon it? Therefore, ſaith he, you are curſed with a curſe. Yea, but wee doo but as euery body doth, all the Countrey doth ſo, why therefore (ſaith hee) you bee all accurſed, euen this whole Nation. If you will doe, as euery bodie doth, then you ſhal ſpeede as euery body ſpeedeth, you ſhal be accurſed for companie, if you ſinne for companie. We know alſo, that Chriſt, *Matthew*, 21, 12. cries out againſt thoſe, which bought and ſold in the Temple, and ſaith, they made it a deane of theeues. But is it theft to buy and ſell for ones money? to giue wares in exchange for ſiluer? did they therefore rob men, becauſe they ſet them haue good ware for their lawfull coyne? No: they did not rob men, but they robbed God, for they conuerted that place to prophane and common vſes, which he had ordained onely for religious and holy vſes. Now, if men rob God, which abuſe the Temple, being but a ceremonie, and then ſhortly to haue an end, much more thoſe, which abuſe his Sabbath, which is morall, and to continue to the worlds end.

Vſe. 1. This ſerues, then to confute thoſe, that will bee bold and venturous, to doe the workes of their calling, vpon the Lords day, and then if they bee reproued for it, their anſwere is, What neede you make ſuch a ſtirre? I hope I am neither whore nor thiefe. Yes, they be theeues, and curſed theeues, and theeues that robbe GOD: for the Sabbath day is his, in as much right and proprietie, as any of our goods is ours. Many would bee aſhamed, if their ſonne or daughter ſhould bee found pilfering, or ſtealing from their neighbour, (and it is well they ſhould bee ſo) but theſe men are neuer a whit aſhamed, that their ſonne or daughter ſhould rob GOD of his day, runne abroad to vanity and dauncing, and wantonneſſe on his Sabbath. That is but the

Breakers of the Sabbath are theeues.

recreation

recreation of youth, and muſt be borne withall: Nay, it is theft, and muſt not be ſuffered. For he that wil deale thus vnfaithfully with God; if occaſion wil ſerue, wil deale worſe with men: and he that is not holy in the firſt table, can neuer be truly righteous in the ſecond.

a Likewiſe, this ſerues for the inſtruction of thoſe, that haue this way dealt impiouſly againſt God, ſeruing their luſts, when they ſhould haue ſerued him; they muſt repent for this, and purpoſe heereafter to keepe this day faithfully, & be as much afraid to ſteale Gods time, as mens goods, and to take away any part of the Sabbath, as the Communion cup, or any ſuch like thing pertaining to the Church. For, neither hath God taken that to himſelfe by ſo ſpeciall Commandement, neither is the taking away of it, ſo diſhonourable to God, and hurtfull to others and our ſelues, as of the Sabbath.

Ob. Recreation, when it ſhould be taken.

But it will be obiected, What? ſhall men haue no time for recreation? ſhall our ſeruants haue no refreſhing from their painfull toyle and labour? God forbid: for a Chriſtians life is full of ioy and delight, and cannot want comfort. But, if men wil allow their ſeruants recreation, let them allow part of their own time, and bee liberall in that, which is theirs, and not in that, which God hath giuen them no ſuch warrant to giue their ſeruants. This is a moſt ſhameleſſe excuſe: Children and ſeruants muſt haue recreation, therefore they muſt needes diſhonour God, and rob him of his Sabbath. How wicked this ſhift is, wil appeare by the like. If children or ſeruants ſhould rob and ſteale other mens goods, and mony, and complaint be made to the houſholder of this iniurie, that his people haue done, may this be allowed for a good anſwere? You muſt beare with them, young men muſt haue maintenance, they cannot haue meate and drinke for nothing, they muſt needes get money, I hope you wil not ſo much condemne them for this, would you haue them ſtarue? No, neither would I haue them ſteale: but ſith they muſt haue meanes and maintenance, it is fit, you ſhould allow it, and giue it them of your owne, and then they neede not ſteale. But now men deale as madly, or more madly with God. Children and ſeruants (ſay they) muſt haue recreation. And what of that?

Therefore

Therefore we wil not ſpare it them, from our owne ſeruice in the weeke, but they ſhal take their delight on Sonday, if they will haue any, and yet they ſhal come to the Church too, and beſtow ſome part of the day in Gods ſeruice. This is as bad a ſhift as the other. For if wee hire a day labourer, and giue him wages, and he couenant to do our work for that day, and after an houre or two, ſhould leaue off all, and goe to follow his pleaſure, and ſay, he muſt haue recreation: wee would count him little better, then a thiefe or deceiuer.

But, God hath couenanted with vs, to reward vs, and we with him, to obey him: and what is it then but theft, to take away part of his day, and the greateſt part too, for our owne luſts? Therefore, though it be an ill occupation to rob men, and he that doth it long, is like to come to an ill reckoning; yet, it is a worſe thing to rob God, and he that continues in that, ſhal finde a worſe puniſhment, then any, which man can inflict vpon him.

Exod.

Exod. 20. 10. *In it thou ſhalt doe no manner of worke.*

HE meanes workes of the World, and of ones worldly calling; for workes of Religion are commaunded, elſe God ſhould command idleneſſe vpon the Sabbath day, which he doth not allow any day. Therefore it forbids all manner of worldly buſineſſe, commanding the works of Religion, and mercy.

No worldly buſineſſe muſt be done vpon the Sabbath.

Hence then wee learne, that no worldly buſineſſe, great or ſmall, muſt be done vpon the Sabbath, all earthly cares, queſtions, and workes muſt be cut off. For ſmaller workes, wee haue a plaine proofe, *Exod.* 16.28.29. Where God condemnes them for gathering, yea, for purpoſing to gather Manna on the Sabbath day. Now, what worke more eaſie then this? It was to be done betwixt fiue or ſixe in the morning, or not long after: ſo that all the reſt of the day, they might ſerue God: and they needed not to take any great iourney for it, goe but out of their dores a little, it was wont to be there; neither was the paines verie great, but to ſtoope and take it vp, and there an end. And, this is to be noted by the way, that they went out, & found nothing: and ſo this is perpetuall, that whoſoeuer goes out, to get anie outward gaine, on the Lords day, he gaines nothing, what euer hee thinke, certaine, he findes iuſt nothing, Gods curſe eates vp more then his gaines. Now, when they went but a little way, and ſpent but a little time, and it was no great paines to gather Manna: yet, God ſayes for this, how long wil this people break my Commandements? It was but the breach of this one, and yet God chargeth them with the breach of the lawes in general: becauſe in truth, hee that makes a breach into this, pulles down the fence of all. So *Luke.* 23.56. compared with *Marke.* 16,1. It is noted, that *Mary Magdalen*, and *Mary* the mother of *Iames*, hauing prepared part of their ointments, to annoynt the dead body of Chriſt, and not hauing time to get enough for that purpoſe, before the Sabbath came vpō them, would neither annoint him with thoſe they had, nor buy any more, till the Sabbath was ended.

ended. Now what ſmaller thing, then to buy a few odours? That might ſoone be done. And if a man may doe any thing, that is not a dutie of religion, or mercy, on that day, then hee might buy ſweete ointments, to embalme the dead bodie of Chriſt: but becauſe Chriſts body was dead, and their embalming it, did yeelde no eaſe nor refreſhing, and ſo was no worke of neceſsity, nor a worſhippe of God, they durſt not doe it. But ſome might ſay, ſure they were more preciſe, then needed, they made a ſcruple, where none was: Nay, the holy Ghoſt frees them from that charge, and ſhewes, that they reſted according to the commandement. It was well done of them: for in doing it, they obeyed Gods commandement: and it had beene amiſſe, if they had not reſted: for then they had broken this commandement. So, *Numbers*, 15 32. The man that would gather ſtickes vpon the Sabbath: Hee did it indeed contemptuouſly: for to trie *Moſes*, and ſet him at a ſtand, hee would breake the Sabbath openly: and yet, becauſe the thing he then did, was ſmall, he hoped to giue an ill example of libertie to others, and for all that to be free from perill himſelfe. He did the ſmalleſt worke, yet that little worke was ſo great a ſinne, that God appoints him to be ſtoned to death for it. So that, no worke is ſo ſmall, that if it be a wordly matter, and not a matter of religion, or mercy, muſt bee done one the ſabbath. What ſmaller thing then to ſtep ouer the dooreſill, and to beſtow a little time in gathering that, which they looked to finde ready vnder their feet? (as was the Manna.) What thing of leſſe trouble, then to buy ſome precious oyntment uen to embalme Chriſts body? What lighter matter, then t picke vp a fewe ſticks? Yet, not the lighteſt of all theſe, but G d condemnes it, & will not haue it to breake into the poſſeſſic of his day. Now for great matters, and affaires of great impo nce, God doth not allowe any worldly buſineſſe, ſeeme it ier ſo great, to ſhoulder out religion and mercy, vpon the ſa ath: all workes, (though neuer ſo great) muſt yeeld As *Exod* 1.13. He commands, that no man do any worke, for the bui ling and ſetting forward of the ſanctuarie, vppon the Sabbath; and yet that was a worke of waight. So that, nothing is ſo g eat, that it can

beare one out, in breaking the Sabbath. It were a ſinne to build a Chuch on the Lords day. So *Exod.* 34. 21. God commaunds expreſly, that none ſhould work vpon the Sabbath day, neither in earing, nor harueſt. Nowe theſe be matters of greateſt moment; If one may encroche vpon the Sabbath for any thing, then he may do it, to inne his corne; that day prouing faire, and the weather catching. His corne is now readie, and if hee let it alone he is like to looſe it; & to let it rot vpon the ground. Though it be ſo, yet Gods Sabbath muſt bee ſtill inuiolable, better looſe al your corn, then Gods fauor; better that the corne rot on the ground, then wee carrie a rotten heart in our bodies. So that, it is plaine, wee muſt doe neither leaſt, nor moſt of our owne workes, vpon the Sabbath day. None ſo little, that God will giue it allowance to take vp any of his time; none ſo great, that may thruſt out his exerciſes: becauſe his commandement, and the obedience we owe vnto him, is greater then all things.

Vſe. 1. Therefore this confutes the ſhifts that men haue. Oh this is a trifle, ſuch a ſmall thing (I hope) doth not breake the Sabbath, as to ſet forward my worke againſt the next morning, wee onely ſet things in order, this worke is little But is it not your own worke? Then though it be neuer ſo little, yet, it is a breach of Gods commaundements, and a meanes to drawe downe his curſe vppon our ſelues and our labours. And others alleadge, that it is a great and waightie matter, it lyes me vpon, and concernes mine eſtate to do it. But it is not ſo great, as the obeying of God, and keeping a good conſcience. Better it were that ſome decay come to our outward eſtate, then the wrath of God to fall vpon vs. But when our Corne, or Hay, lyeth in hazard like to be ſpoyled by ill weather, what will you haue vs then doe? Truſt in Gods prouidence, who, as hee hath commanded you to reſt, ſo hee will ſee that you ſhall bee no looſer by your reſting; vnleſſe your negligence at other times, or your vnbeleefe at that time, bringe loſſe vppon you. Faithfull obedience was neuer any mans hinderance, but negligence and infidelitie brings all their miſery. But here may bee obiected, May one doe no buſineſſe? may not one looke to their cattell, ſerue their ſheepe, and ſo foorth, on the Sabbath day? Yea, a

Faithfull obedience to Gods commandements neuer hurts our eſtate

Chriſtian

Chriſtian man, on the Sabbath day, muſt ſerue his beaſt: but alwayes prouided, that he do it not, as a buſines of his owne, but as a worke of mercy to the beaſt, not reſpecting his owne commodity, but the creatures neceſſitie. And being done thus for conſcience ſake, to helpe the poore creature, it is a worke of the Sabbath, pleaſing to God: for God himſelfe commaunds vs to be mercifull, euen to the beaſts. Therefore, we muſt ſee, that we doe it with a merciful heart, in compaſsion to the dumbe beaſt: and then, hauing this ende and affection, the care of our cattle is a worke of the Lords day.

How we may ſerue our cattle on the Sabbath

Pro. 12. 10.

Secondly, his affections and meditations muſt bee diuers from thoſe, hee may haue at other times. For, this worke muſt rayſe him vp, to ſome godly and ſpiritual meditation for his edification. As for example, when one goes on the Sabbath day to ſerue his cattle, hee may make this vſe to himſelfe: I can (in obedience to God, and in compaſsion to the creature) care for it, and bring it things neceſſarie: Though it cannot cal vpon me, yet the very neede of it cries lowde, that I cannot but helpe though to my trouble and charge. What care then, muſt I perſwade my ſelfe, God (that hath an infinite ſea of mercy) will haue of mee: whome hee hath bought with the blood of his Sonne, and who ceaſe not to call vppon him, and make continuall ſupplication vnto him, for things needful? Or elſe, ſuch a meditation: I ſee the poore beaſt, that hath done mee paineful ſeruice all the weeke, when I came to ſerue it, is contented to bee ſerued at my pleaſure: If I giue it more, it is wel pleaſed, if leſſe, it doeth not fret againſt me: If it be better prouiſion, it takes it in good part, if courſer, it doth not murmure at the meane allowance. Why then, ſhould not I be content to liue at Gods finding? and take in good part, that which he giues me, be it more or leſſe, ſith it is my portion from him, eſpecially, ſince I haue more often, and grieuouſly rebelled againſt GOD, then euer the beaſt did againſt mee. Theſe, or the like meditations, ones heart muſt bee ſeaſoned withal, on the LORDS day, more then of neceſſitie is impoſed vppon him, at other times. If then our ende be mercy, and our affectiones holy, in doing theſe thinges to the Cattle,

they be ſabbath dayes workes, becauſe mercy pleaſeth God on that day. But if one feed his cattle, not becauſe their want craues this at his hand, but becauſe his deſire of gaine moues him therevnto, that he may ſell them to more profit, or keepe them for better ſeruice, and ſo his heart be carried away after his priuate gaine: he breakes the ſabbath, he ſerues not God, but himſelfe; and though man cannot indite him, for the verie action, yet God will finde him out and plague him, for the ill affection. And ſo much for the thinges that muſt bee done on the ſabbath, and thoſe that muſt not bee done, and two reaſons taken, one from the equitie of the Commaundement; the other, from the right and title of GOD, the commaunder. Nowe heare hee comes after to a declaration of the perſons, ſeuerally comprehended vnder this Commaundement, naming firſt the gouerners, and then charging them with the inferiours: which are either more neere, as thoſe of the family; or farther off, as the ſtranger: that is to ſay, ſuch as are not of the ſame nation or Religion.

Thou.

BY this is meant, you which are the maiſters, and miſtreſſes, the fathers and mothers in families: for vnder this worde, both are comprehended, becauſe hee ads, thy ſonne, and thy daughter: Now, the ſonne and daughter pertaine equallie to both the parents. In charging the ſuperiors to ſee that their familie keepe the Lords day, hee meetes with that common corruption, that is in moſt men, who pretend, that they will keepe the day holy themſelus; and thinke their children may be permitted to worke or to play. Nay, ſaith the Lord; *Thy ſonne or thy daughter, &c.* muſt not worke, or prophane it any way. Naming them firſt, becauſe parents through naturall affection, are ready to winke at them, and to let it ſlippe, though they prophane Gods ſabbath, by ſeeking their profit and pleaſure; and they ſay, youth muſt haue ſome liberty, we muſt let them

haue

haue a little ſport. Not ſo, ſaith the Lord. How euer you beare with them for other things, at other times; yet you muſt looke to them carefully that day, that in no ſort they tranſgreſſe it.

Then, hee names the man and mayd-ſeruant, becauſe commonly ſome lucre is gotten by their labour, and ſome commodity ſeemes to follow, if they followe their worldly buſineſſe; for which cauſe men are ſlacke, to cauſe them to ſerue God, but would be content they ſhould ſerue them. Therfore, God ſaith, alſo looke to them. If any ſeruant would be ſo wicked, as to labour, yet thou muſt not put him to it, nor ſuffer him, receiue not his gaine, for it is the gaine of wickedneſſe, and therefore accurſed: better be without it then haue it. But I hope I may let my cattle be imployed: Nay (ſaith the Lord) nor *thine Oxe, thine Aſſe, nor thy cattle*, muſt doe any worke. Not becauſe the dumbe creatures can ſanctifie the Sabbath, but becauſe their labour cannot be vſed, but ſome man muſt attend vpon them, and looke to them, and therefore God would preuent all occaſions of hindering mans reſt: wherein God alſo vnderſtands all ſuch other liueleſſe things, as cannot bee ſet a worke, vnleſſe the hand of man be ioyned to them, as a mill, or to boate or ſuch like.

Then he adds, the *ſtranger*, meaning one of another nation, country & religion; whom, though we cannot compell to come to the Church: yet the Magiſtrate may & muſt forbid, to breake and pollute the Sabbath, by any publique labour, if he come in ſuch places, where he hath authority. Heere then we ſee, that God chargeth the Maiſter of the family, with all in the family. He ſaith not, You ſeruants, and you children, ſee that you breake not the Sabbath, but you Parents and Maiſters labour not your ſelues, nor breake the Sabbath, neither ſuffer your children or ſeruants ſo to doe. Hence we may gather this inſtruction, That it belongs to all gouernours, to ſee that their children, ſeruants, and inferiours whatſoeuer, keepe the Lords day. Doct.

And this teſtimony GOD himſelfe giueth of *Abraham*, I know him; that he will command his ſeruants, and children, to keepe the way of the Lord. God knew *Abrahams* mind, that if Gene. 18. 19

the caſe ſtood ſo, that either ſome worke of his muſt be neglected, or ſome ſeruice of God vndone: *Abraham* had rather that all his buſines ſhould ſtay, then any part of Gods ſeruice ſhould be omitted. And great reaſon, why a Chriſtian ſhould be of this mind: for if he do indeed (as he profeſſeth) loue God aboue all, ought he not thē to be more carefull of Gods glory, then of his owne commoditie? and more to care for Gods ſeruice, then his owne gaine? Now we know, that maſters ſuffer not their ſeruants to be idle vpon the weeke dayes, therfore, if he loue God, he ſhould bee ſo much the more diligent ouer them, that they neglect not the worke of God on his day, by howe much the glorie of God is more deare and pretious to him, then his priuate commoditie For, as hee that is a true ſubiect to the Prince, and loueth him indeed, will not keepe ſuch a man, in his houſe, that will not obey his lawes: ſo, hee that is himſelfe rightly affected to God and his glorie, will not ſuffer a prophane perſon vnder his roofe, that will diſhonour him openly, and not care to obſerue his ſabbath.

Secondly, if one beare any loue to his ſeruants or children, euen for their own ſakes he muſt ſee to them, that they prophane not the Lords day, but that they come to ſuch exerciſes, where they may receiue the ſpirit of God, & the chiefe good to their ſoules. Alway a good gouernour muſt gouerne for the good of thoſe that be vnder him. Now, what greater good can he do, then to vſe thoſe means, wherby they may know God in Chriſt Ieſus, & be brought to ſaluation? So that, if one will not ſhew a diſloyall heart againſt God, and an vnlouing and vnfaithfull minde to his people, that he careth not for their ſaluation, hee muſt ſee, that they keepe the Sabbath, ſo farre as it belongeth to him: namely, by bringing them to, and keeping them at the workes of Religion.

Thirdly, the gouernours in regard of their owne good muſt be carefull ouer their family in this behalfe For, he that wil not be faithful to God, can neuer be faithful to man, & hee that hath no care to ſerue God in the duties of religion, will haue leſſe care to ſerue his maiſter in the duties of his calling: as indeede they haue. For if the honour of God, and regard of their owne

ſaluation

ſaluation, will not moue them, why ſhould they be moued with their maſters profit or gaine? But he that obeyeth God with a good conſcience, will labour for his maſter with an vpright heart, and though his maſter bee not preſent to rebuke him, yet his owne conſcience will checke him; and when the feare of man will not keep him from idleneſſe, & vnfaithfulnes, the feare of God, and his commandement will reſtraine him: elſe, either he will do nothing, or that which he doth, is all with eye ſeruice to be ſeene of men; and when his maiſters eye is off, then by idleneſſe, waſtfulneſſe, or pilfering, hee will hurt him more, then the faithfull keeping of the Sabbath can hinder him; for indeed, this can be no hinderance at all, but rather a meanes to bring the bleſsing of God vpon them, and their labours, in the weeke day. As *Iacob*, a faithfull ſeruant of God, was bleſſed in al *Labans* buſineſſe; and *Ioſeph*, a true worſhipper of the Lorde, had proſperity to follow, and accompany him, in al his trauels. Therefore, if wee will ſhewe our loue to God, and to them, and deſire, that they be faithfull vnto vs, and that God ſhould bleſſe their trauelles in our affaires; let vs bring them to the ſeruice of God, and exerciſe of religion, on the Sabbath, and haue a care that they breake not the holy day of the Lord.

This firſt ſeruеth for the reproofe of thoſe men, which beare this mind toward their ſeruants, That, ſo their owne worke bee performed, they care not though Gods worke bee neglected: Let their ſeruants be carefull to doo their buſineſſe on the ſixe dayes, and let them be as careleſſe as they liſt of Gods worſhip on the ſeuenth day, let them ſpend that howe they will, they haue free libertie from their maiſters. This ſheweth men to bee louers of themſelues more then of God. and proueth that they loue filthie lucre and gaine of the World more then the glory of God. For if Gods glorie were but as deare to them, as their mony, they would be as impatient at his diſhonour by their ſeruants prophaneneſſe, as at loſſes that come to themſelues, by their ſeruants negligence.

Vſe. 1. Reproofe of maſters that giue libertie to ſeruants to breake the Sabbath.

Oh but (ſay they) they be rude perſons, and breake out from vs, we cannot keepe them in. Be not theſe deepe diſſemblers? Is not this groſſe hypocriſie? can you not keepe them in? who

keepeth them in on the ſixe dayes? can you make them tarrie at home then? can you ſet them at their worke, and not ſuffer them to be gadding? Yet that is for ſixe dayes ſpace, this is but for one; that labour which then they doe, is farre more toileſome; and can you make them, wil they, nill they, ſpend ſixe whole dayes, in more paineful & tedious labour? and can you not conſtraine them to keepe at home one day, to do a farre more eaſie, and lightſome worke; and that for their owne good, and ſaluation? This is miſerable ſhifting, and plaine halting; theſe excuſes wil not holde out before God; he wil ſhewe you, that, if you had made as much account of his honour and glorie, and obeying his Commaundement, as you do of ſeruing your owne filthy couetous luſt, and obeying the Diuel; if his name had beene as deare to you, as gaine; you might with as much eaſe, cauſe your ſeruants to ſpend the ſeuenth day, in his ſeruice to his glorie, as ſixe before it, in your owne ſeruice, to your profit. But, what is the cauſe that youth is ſo rude? Is it not becauſe they haue learned it of age? why be inferiors ſo prophane, but becauſe they follow the patterne, and tread in the ſteps of their ſuperiours? how come the branches to bring forth ſuch ill fruit, but that the roote yeeldeth noe better ſap? For if the ſeruants might but ſee ſo much loue of God, and care of keeping his commandements, appeare in the conuerſations of their maſters and dames, as they ſee luſt of the world, and eagerneſſe after lucre, they would, at leaſt for outward ſhewe bee better. But now that they ſee, and knowe the diſpoſition of their gouernour, they frame themſelues thereafter, to ſerue him in his couetous deſire, and robbe God of his honour. If the ſeruant ſhould but neglect his affaires one or two houres in the weeke, and follow his ſports, & vanities; when he commeth home his maſter would be vpon him, his dame would haue a ſaying to him, and he ſhould be ſo baited with rebukes, that, though hee had a greedie mind to be abroad, and no great heart to ſtand ſweating at his buſineſſe, yet miſerable feare would make him tarrie at home, rather then hee would indure the ſharpe ſauce, that muſt come after his ſweete pleaſures: but let him bee where hee will, and doe what hee wil vpon the Sabbath day, when hee commeth

commeth home, either his maiſter and dame allow him in it, or elſe they be mute, and ſay nothing vnto him: or if they do begin to reproue him, it is done ſo coldly, ſo careleſſely, with ſo little vehemencie, that the ſeruant may wel perceiue, it commeth, but from the teeth outward, his maſter is not greatly ſorie within, he neuer vexeth his heart for the matter, and therefore hee careth not for ſuch chiding, hee wil to it the next ſabbath againe. Then ſecondly, this ſerueth for the inſtruction of all houſholders, that deſire to be indeede, as well as to bee accounted Chriſtians, that they ſhould haue an eye to their ſeruants, for the keeping of the Lords day. Euen as, on the weeke day, they wil cal them vp, and ſee that they be readie to their buſineſſe: ſo on the ſabbath, they ſhould raiſe them in the morning, and ſee that they be prepared for the worke of God; eſpecially, ſith the workes of their calling bee ſuch as they doe, without any great preparation. A man may riſe out of his bed, and goe ſtraight to his ordinarie labour, as well as if hee had an houres conſideration: but vnleſſe one haue ſome-time to diſburden his heart of worldly thoughts, and to fit himſelfe by prayer, and holy meditation, to heare the word, hee can neuer doe it wel, nor ſo as the worde may bee profitable vnto him. Therefore, they muſt be ſtirred vp, that they may haue time to make ready their harts, that they come before God with a quiet, and well affected minde. Now, in this dutie many of Gods children faile, euen themſelues, and their whole familie take libertie to ſleepe out a great part of the morning, and thinke it enough to riſe, and goe to Church. not regarding any time of preparation: And hence it is, that the Exerciſes be ſo vncomfortable, and vnprofitable to them. And then, ſecondly, the maiſter muſt be careful to haue his family come with him, in good and due ſeaſon to the houſe of God, with the whole congregation. Not as many do, that are ſo negligent, as that much is paſt before they come. The husband comes at the ſeconde Leſſon, and the wife drops in at the end of the prayer, and the ſeruants follow when halfe the Sermon is done. They would not do thus at harueſt worke: but hee would make them get all things ready, that they might goe together to get in his corne

1 Maiſters muſt take care that their ſeruants keepe the ſabbath.

To riſe earely on the ſabbath.

Houſholders ſhould be accompanied with their families to the publike ſeruice of God on the Sabbath day.

corne; and not come ſcattered, one now, & another anon. Why ſhould not one therefore bee as careful for the harueſt of his ſoule, and to eate of the bread of life, in the houſe of God, to come ioyfully himſelf, & his wife, & bring their family with thē that they may be at the beginning, and tarry out till the ending, that they may haue the whole fruit? & not (as ſome do) be gone, before the ſermon end, or at leaſt, runne away before the prayer be made for a bleſsing, and the bleſsing pronounced by the Miniſter: which ſheweth, they neuer felt the goodneſſe of the bleſsing; they are ſo loth to tarry the miniſters prayer, becauſe they want the ſpirit of prayer themſelues, and know not the benefit of a faithfull prayer. For, if the ſweetnes of Gods bleſsings, had diſtilled vpon their ſoules, or they had euer felt the cōforts that follow a prayer, made in the holy Ghoſt, they would bee more deſirous of theſe things, then they bee, & not haſt ſo from them, as if it were a curſe, not a bleſsing; and ſomething tending to their hurt, not a ſupplication to God, for their good.

Examination. And as they muſt call them vp in the morning, and bring them to the Church, ſo another duetie is, to examine them after, and call them to account, howe they haue profited. If mens ſeruants be ſent to the markets, they will not let them go, without taking account, what markets they haue made: ſo, when they come from the Church, as from the market of their ſoules, they ſhould queſtion with them; to ſee what good bargaines they haue made for there ſoules, what profit they haue had, by comming to Gods ordinances; and thus, laying their ſtore together, help one another. This ſerueth alſo, for the inſtructiō of
3 ſeruants, that ſith God hath laid ſuch a charge vpon their ſuperiors, to looke that they keep his ſabbath; therefore, they ſhould willingly be ruled, and ſuffer themſelues to be guided by them in this point: & as well obey them on the Lords day, to be diligent in the works of God, as in the weeke dayes, for matters of their calling. They muſt not ſay, (as many prophane ſeruants wil) when they are called to be inſtructed in religion, They wil none of that: but, you hired me (ſay they) to do your worke, and that will I performe: that is my couenant, and more you ſhall not get of me: what needeth all this adoe about keeping the

ſabbath,

ſabbath and comming to the ſermon? let me looke to that my ſelfe, none other is to anſwere for me. Nay, but if they bee Gods ſeruants, & you Gods ſeruants, your maiſters hired you to doe Gods work, & in the Lord to doe their worke: therfore this is a prophane anſwere, & theſe be ill ſeruants. And if the gouernors ſuffer them thus to ſin, they make it their own ſin: and therefore God hath giuen them a ſpeciall charge, and put authoritie into their hands, to reſtraine them. But much more wretched are they, that will runne abroad to wickedneſſe, or to dauncing, to ſwilling, to wantonneſſe. &c. making that their Sabbath dayes worke, which is vnlawfull at any time: to plow, and to cart, be things lawfull in fit time; but to daunce, and follow wantonnes is naught euery day: much more abhominable therefore vpon the Lords day. Therefore, ſuch ſeruants muſt by force be conſtrained not to violate Gods ſabbath, or, if no meanes will ſerue, a Chriſtian maiſter muſt expell them, and not ſuffer his houſe to be peſtred with ſuch open rebels againſt God. Thus much for the duties of Gouernours, to thoſe of their owne family: nowe the Lord goeth further, to ſhew how Magiſtrates muſt deale with men of another religion: ſaying;

Nor the ſtranger that is within thy gates.

HEre hee ſheweth, that, if a ſtranger come within our iuriſdiction that are Chriſtians, though we cannot command him to come to the exerciſes of religion, yet the Magiſtrate muſt not ſuffer him to do any publike worke, to pollute the Sabbath. For, by *thy gates* here is meant, within thy liberties. Hence then, in that the Magiſtrate muſt looke to forryners, this generall doctrine may be gathered, that it is our dutie, being Chriſtians, not onely to keepe the ſabbath our ſelues, and to looke to thoſe, that are belonging to vs in family, but ſo farre as wee can, euen to ſtrangers, or to any other. And this is that, which is commended in *Nehemiah*, that whē heathen men that knew not God, nor cared for the Sabbath, came with wares to *Ieruſalem* on the ſabbath day, he ſhut the gates againſt them, and told

Doct.

Regard muſt be had that ſtrangers ſhall not openly violate the ſabbath Nehe. 13. 21.

told thē, that if they did so any more, he wold lay hands vpō thē

And there is great reason why one should be carefull of those of other congregations, and of other places. For, if we haue the true loue of God in vs, it will grieue vs to the heart, to see Gods name dishonoured, and his laws broken, of any one whosoeuer: and therefore, so much as in vs lies, wee must represse all such practises, whoeuer they be that do thē. Also, euery man is bound to loue his enemy, yea, his enemies beast, & if he see his enemies beast vnder his burden, he must helpe him vp. If one must helpe a mans oxe or asse, if he be burdened, much more his soule that is burdened with the sin that will kill it, if it bee not remoued. No man is so sauage, that, if hee see a blind man running into a Wel, wherein he may be drowned, will say, Let him goe; I care not, he is none of my family, nor of my friends; though he be not mercie is to bee shewed to all, and nature in such a case will teach one to run & cal vnto him, & hinder him by what means he can: so for the soule much more, if we see a person, who is in truth blinded through ignorance, and knoweth not the danger, ready to cast himselfe into the pit of hell, mercy will moue him, that hath any true mercy, to seeke to reclaime him.

Exod. 23. 5.

And then in regard of the good of the whole congregation, one must hinder strangers from giuing such ill examples. For, though at the first, it seeme a small thing for them, to do what they list, because they be not of our family nor congregation, yet, is it exceeding dangerous. For our nature is so subiect to infectiō, & we are so easily drawn to euil, that if one suffer a stranger, at length his children, and seruants will learne, and come after to do the same things. So that, for our owne sakes, we must be diligent to cut off occasions, and warily to preuent danger; for one house on fire may burne the whole towne. And if a strāger would buy an house in the towne, and then be so foolish as to set it on fire, men would not let him alone, for feare lest it should also catch their houses: and so in truth, if the fire of sinne kindle in the heart and practise of a stranger, and wee seeke not to quence and suppresse it, it will not tarrie there long, it will catch some in the congregation, and sette them on burning also. Therefore, in loue to GODS glory,

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to our neighbours ſoule, and to our ſelues, and thoſe that bee neere vs, wee muſt labour by what meanes we can, to hinder euen a ſtranger from breaking the ſabbath. Nowe, if one muſt hinder ſtrangers, how much more thoſe that are borne, and dwell in the ſame place, our neighbours, children, or ſeruants? If we ſee ſuch profaning the ſabbath, wee ſhould much more hinder them, by admonition and reproofe; but eſpecially if wee ſee them run to things, that be ſimply euill, & in their owne nature at all times vnlawfull. Therefore, for men that bee of ſome account and note, in the congregation, to come among heady young people, & ſee them carried violently to dauncing, to gaming, or any ſuch lewdnes, on the Lords day eſpecially, and let them go on, without any rebuke or exhortation, neuer telling them of it, nor dehorting them from it: this ſheweth, that there is but a little loue of God in ſuch, & that they haue little regard of themſelues, and of their owne families. And in truth, this is a great cauſe, that maketh wickednes grow ſo faſt, and ſinne to be practiſed with an high hand, & youth grow to ſuch ſhameleſſe and impudent boldneſſe, becauſe the miniſter fighteth alone againſt ſin: none elſe will open his mouth againſt it, or diſcountenance it. He that would not ſtand by, and ſee his oxe fall into the ditch, but would helpe him out, will looke on, while his neighbours run headlong to hell, & ſay not a word to reclaime them. This remiſſneſſe of men, that are in ſome eſtimation, in the towne, maketh proud youths ofttimes, ſo audacious, as to ſet themſelues openly againſt the miniſters doctrine, and as it were by their practiſe in the heate of luſt, to contrarie him, euen whē he is reprouing any ſin, when the doctrine is yet hote, and the ſound of his voice is ſcarce gone out of their eares, then to run, openly to gayne-ſay that, which was taught in the Church, ſo ſoone as they come out of the church. This ſtrength of impiety procedeth hence (I ſay) that the miniſter hath no helpe, none hath zeale of Gods glory, ſo that he is grieued at his diſhonour, none hath ſo much charity, & compaſſion ouer his neighbours, as to ſeeke to pull them out of the danger of hell fire, for, if but two or three, or ſome more of the ancient men that haue ſome authority & ſway, in the cōgregation, would ioyne their hands

Vſe. 1.

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with the Miniſter, and ſet in with their priuate rebukes, to make his publike reproofes forcible; yonger people would be more aſhamed to ſin, and learne to behaue themſelues more ſoberly, and not by ſo open diſobedience to bid battell to the publike doctrine of the miniſter. Therefore this ſlackneſſe and coldnes is much to be reprooued.

2. Then ſecondly, this is for the encouragement of thoſe, that do deſire to helpe others out of this or any other ſinne: they may boldly with an vpright heart and good conſcience rebuke a Sabbath-breaker. And whereas they will obiect, Why, what is that to you? If I ſin my ſelfe, I muſt periſh my ſelfe; what haue you to doo with mee? They muſt know that euery one hath to doo with them; for he is to loue them, and to loue the congregation, and to loue Gods glorie, and therefore, as much as he can, to diſgrace ſinne For, though ſinners begin to ſet ſinne on foote; yet, if ſome godly wiſe man will encounter it, with a ſound admonition & ſharpe rebuke, that will daſh and diſgrace it, as much as the wicked perſons ſupport it; ſo that, it cannot get the head ſo ſoone. Therefore, becauſe they be men that ſinne, and it is Gods law that is broken, and the whole Congregation may be infected and poyſoned, If ſtrangers might be permitted to worke open iniquitie; hee that hath a ſound heart to any of theſe, hath good warrant, and ought to be forward to vſe a preſeruatiue againſt this poyſon, and to ſtand for GODS Commandements, and the ſaluation of man. Let wicked ſinners, while they will, accuſe them to bee buſie bodies, yet God will cleare them, and they ſhall finde by good experience, that it is better to diſpleaſe men by doing good, then to offend God by doing euill, or omitting good.

Exod, 20. 11. *For in ſixe dayes the Lord made heauen and earth, the Sea, &c. and reſted the ſeauenth day.*

BEcauſe this Commandement is much oppugned by following the euill practiſe of great men (for almoſt all men breake it) therfore it is confirmed from the example of the great God, which is able to counteruaile all theirs, As if he ſhold ſay,

say, If you will bee led by example, followe that which is most perfect: Now what more perfect example, then the example of God? who hath proposed himselfe for a president to be imitated of vs. Sinfull men breake it, but the holy God keepes it, and would haue you keepe it: whether example is it best to followe? God made an end of all in sixe dayes and ceased creating on the seuenth day, therefore hee would haue you cease from the workes of your vocation also on the seauenth day. For as concerning the workes of preseruation, Christ saith, *Ioh.* 5. 17. My father worketh hitherto, and I work. But he ceased frō works of creation. So that the reason standes thus; God left no worke of creation till the seuenth day, but ended all in the sixe, therefore hee would haue you ende al your workes of vocation in sixe dayes, and imploy the seuenth onely in workes of pietie and mercy.

Hence then we learne this doctrine, that whosoeuer desireth to liue godly, must propose the example of God to himselfe to imitate. Thus, *Ephe* 5. 1. the Apostle wisheth them to followe the example of God as deare children: hee had before exhorted them to courteous behauiour and gentlenes; but he hath done me wronge, saith some man how can I deale kindly with him? why, saith the Apostle, freely forgiue him. But who would put vp this wrong patiently? God would: and therefore doe you follow God, and imitate him. God doth not presently seeke reuenge if any man breake his lawes, but vseth al gentle meanes to bring him to repentance, and to cause him to turne: so doe you, then you tread in Gods steps. Indeede some froward man would take a more violent and boisterous course; but if you will be accounted the child of God, bought with the blood of Christ and regenerate with the spirit of God, you must rather bee directed by his example, then mans, and then there is no better argument that you are the son of God, and no surer proofe that he hath begotten you to life eternall, then when they grow like vnto him, and shew forth his Image in your life.

Doctrine. He that will liue godly must imitate Gods example.

1. Reasons why Gods example is best to be followed.

Now, the reason why it is best to set God before vs as a patterne, is, because his example is so absolute in al fulnesse of perfection, that no exception can be taken against it. Bring the

the example of man, and there is ſomething againſt which a man may except, to leſſen the force of it. As *Dauid*, and *Peter* & ſuch good men haue had their ſlips, & no man liueth ſo holily, but as Saint *Iames* 3.2. ſaith, *In many things we ſinne all.* But the example of God is ſo exact, and altogether righteous, without any ſpot at any time, that no ſuch thing can be alleadged againſt it.

2 Secondly, if one make God his example, he ſhall grow better and better, becauſe ſtill hee ſhall come ſhort of the marke hee aimeth at, and neuer be able to attaine to the perfection which is in his example; ſo that ſtill he ſhall haue calling, and cauſe to increaſe, and goe forward. If one ſet man for his coppie, either he may write as well as his coppy, or at leaſt he may imagine that he doth, and then hee ſtands at a ſtay, and thinketh he hath profited ſufficiently: but this example is not ſubiect to ſuch conceit, no man either can, or will dreame that hee can bee as good as God: ſo that here is ſtill occaſion of mending and increaſing.

3 Thirdly, hee that followeth the examples of men, hath great meanes of pride, and to be puffed vp: for, comparing himſelfe with men, he is not put in mind of his faults, but rather thinketh, This & this I haue done better then the moſt, and in moſt things I am equall to the beſt, and ſo is in great danger to be puffed vp, but now when he (leauing men) looketh to GOD, hee ſeeth ſo much imperfection in himſelf, and ſuch infinite righteouſnes, & goodneſſe in God, as that vppon this compariſon hee groweth more humble, and lowly, and to know himſelfe more; ſo that, though hee grow better euery day then other, yet hee thinketh worſe of himſelfe, euerie day then other, and hath a greater inſight into his owne corruption, by how much hee gets more ſtrength againſt his corruption. In theſe regards therfore, & for theſe reaſons, it is moſt ſafe, and profitable to make Gods example a rule for our ſelues, and to follow it ſo neere as we can in all things.

Vſe. 1. No good anſwere to ſay all men do ſo.

This then may ſerue for the confutation of thoſe men, that, letting paſſe Gods example as nothing pertaining to them, thinke to daſh all Commandements, and all rebukes, with this

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one anſwere, That all men doe ſo: as though that were a ſufficient buckler to beare of all Gods Commandements, and the force of his example, becauſe the example of the moſt men is contrarie. As namely, in this one Commandement, which God (of all the reſt) hath moſt ſtrongly fenced with reaſons; and, among other, with one drawne from his owne practiſe and example. Come to Sabbath breakers, that abuſe it to ſinne and vanity, and ſay, how dare you bee ſo bold as to breake Gods expreſſe law, with ſo high an hand, and thus to prouoke him to his face? Why, ſay they, we hope we be not they alone that play, vpon the Sabbath day; wee ſhall doe as well as others: all the townes round about doe the like. But why ſhould not we looke to Gods commandement, and example, rather then to wicked men? would a father take this for a good anſwere, If he ſhould ſay to his child, why doe you ſweare, lye, or ſteale? know you not, that it offendeth me, and I like it not? If he ſhould anſwere, Why ſhould you chide mee? I hope I am not the firſt that euer ſwore, other children haue lyed and ſtollen before me, what neede you be angry with me for the matter? no father would endure ſuch an anſwere of his child, this manner of defending were worſe then the fault: but ſo we deale with God, hee ſendeth his Miniſters to reproue vs, and ſay, why doe you diſhonour the name of God, and ſinne againſt him by breaking the Sabbath? Why, I hope others doe ſo as well as I, and my betters doe vſe it: this is a moſt common anſwere. But, ſhould not a child be ruled by his father? ſhould not a ſeruant follow his Maiſter? and ſhould not the children of God, imitate God, and bee content to bee ruled both by his commaundement and example? What a miſerable thing is this, that we will forſake the light, to runne to darkneſſe? and leaue God to follow *Behall*? The way is not broade, that leadeth to heauen, neither doe many walke in it: their ſinnes bee no warrant for vs to ſinne: but if wee bee of God, let vs follow God, as deare children. So, the Apoſtle ſheweth, that, if we be in Chriſt, we muſt walke as Chriſt walked. Euery member goeth the ſame way with the head, whereunto it is vnited and whereby it is guided. If Chriſt be our head, let vs walke in the light wherein he walked, let vs tread in his ſteps of meekeneſſe, of denying the

1. Iohn. 2. 6

world, and of placing our ioy in heauen; and thoſe vertues that ſhined in him, let them appeare in vs, though not in the ſame meaſure, yet in the ſame manner and truth. For the like meaſure is impoſſible vnto vs: but the like truth and vprightneſſe, is not onely poſsible, but ſo neceſſary, that without it, we can haue no aſſurance that we are in him.

3 This ſerueth likewiſe for the incouragement, and comfort of Gods children, that liue in ſuch prophane places, where they can haue no patterne of godlineſſe in man, nor any that will ioyne with them in any holy thing, as it often times falles out: then the deuill is ready to hinder them from all good proceeding, with this obiection; What? will you be ſingular? will you be alone without any example? No, they are not without example, but they follow the beſt example, euen the example of God: and it is farre better to be led by his example to heauen, though fooliſh men mock them, then by the example of ſinners to be drawn to hell, and haue God to plague them. His onely example ſhould more encourage and ſtrengthen vs, then all their contrary practiſes diſcourage and feare vs. Therefore let the world goe which way it will, wee muſt walke in the waies of our God, and make him our preſident in all our actions.

In ſixe dayes the Lord created the heauen and earth.

God can doe great things in ſhort ſpace and by ſmal means.

IN this example which God hath propoſed, wee may conſider ſomething of the power of God in the creation: And in that he ſpent no longer time, then ſixe dayes in making the whole world, wee muſt vnderſtand by this, that God is able to bring to paſſe great matters, in a ſhort time, and by ſmall meanes. The forming of the vvorld, one would thinke, needed ſome time, in regard of the workemanſhip thereof, and many dayes of making prouiſion, for ſo great a building: but when God would be the workeman, and take in hand ſo great a matter, what time tooke he to finiſh it? hee began and ended it, and all within the compaſſe of ſixe daies, and left not the leaſt creature vnmade till the ſeuenth: and hee tooke ſo long time, not becauſe he needed ſuch a ſpace, (for hee could haue done it with as much eaſe in an houre,

houre, yea in a minute of an houre, as in ſixe dayes) but hee hath diuided the whole into ſixe dayes work, becauſe we might haue a fitter occaſion and be better moued to conſider of the ſeuerall creatures. For if he had folded vp all in an houre, then it had not beene ſo eaſie and plaine for our meditation. From the creation then heere mentioned, this generall doctrine may bee learned, that the Lord moſt eaſily and ſpeedily brings moſt wonderfull things to paſſe. As it is ſaid, *Pſal* 33,9. *He ſpake and it was done, he commanded and it ſtood.* Though it be an incomprehenſible work to create the world without matter, and to preſerue it without meanes, yet it was as eaſie for God to effect it, as to will it, and to ſtabliſh it, as to begin it. Doct.

This mighty power of God, in doing great thinges by ſmall meanes ſpeedily, appeareth likewiſe by other examples in the Scripture. As, *Nebuchadnezzar* the mighty Prince & Monarch of the World, when hee was walking in his princely palace, in that great Cittie of *Babel*, which was the ſeat of his Kingdome; yet how quickly was he ſtript of all! how ſoone depriued of his Kingdome! ſo that, he had not ſo much as an houſe, yea, a poore cottage to put his head into, nay not one ragge to couer his nakedneſſe, not a diſh to drinke in, not a morſell of the courſeſt bread to eate, but of a King became more miſerable then the baſeſt beggar, yea as miſerable as a beaſt: ſo that from the higheſt top of proſperitie, he was caſt downe to the extremitie of miſerie. And then, when he was at the worſt, his wit and reaſon gone, his forme and beauty departed, and he a miſhapen creature: his haire being growne like Eagles feathers, and his nailes like birds clawes, altogether deformed, not like a man now, and his Kingdome poſſeſſed by others for ſeauen yeares ſpace: yet ſo ſoone as hee looked vp vnto heauen, his wit and diſcretion was reſtored, his beauty & faſhion renued, & he reeſtabliſhed in his kingdome, with as full power, and authority, as euer before. But theſe wonderfull alterations, in how little time were they wrought, when God took in hand to work them euen in a moment. So, in *Egypt*, God vndertook to deliuer his people from *Pharaohs* cruel tirannie: but what armie had hee for that conqueſt, and who ſhall be the Captaines? *Moſes* and *Aaron*, two olde men, the one Dan. 4.

eighty yeeres of age, the other eighty three, these must go themselues alone. But how were they furnished against *Pharaohs* resistance, and to take the Israelites perforce, from his seruitude? *Aaron* must haue nothing, but he must speake what *Moses* bad him; and *Moses* must carrie his shepheards staffe: weake men, and weake meanes, one would thinke, to make an assault vpon so great a King. If a carnall man had seene these two, going against *Pharaoh*, and thinking to set the Israelites at liberty, by strong hand, he would haue iudged, that *Israel* should haue been in slauerie vntill this day; vnlesse there had beene better helpes then these, for their deliuerance: but God, taking in hand to worke by these meanes, wee see of what power, and force, that staffe was; that when *Moses* but helde it vp, it brought such plagues vpon *Pharaoh*, and all *Ægypt*, that all the Kings in the world could not haue vexed & troubled him more, with all their power. He neuer shooke his staffe in vaine: but still some notable plague followed, that vexed the whole land. With this staffe he strake the waters, and they were turned into bloud; hee held vp his staffe towards heauen, & there came Grashoppers, Flies, and thunder: and when hee had wounded the land by any of these plagues, he could as easily cure them, and in as little space. One word vnto God, by *Moses* made all whole againe.

So, for our redemption; a poore virgins sonne, that was despised and reiected of men, that had no wealth nor authoritie in the world; nay, had not so much, as an house to put his head in: hee must come and be brought forth before a Iudge, and there be condemned, scourged, mocked, spitted on, crowned with thornes, and at length must be carried away, and hanged vpon a Crosse, and beare the paines and anguish of Gods curse, in his soule, vpon the Crosse: and by these meanes God must be set at peace with man, a perfect reconciliation made, and all former sinnes, and enimitie, betwixt God and man, put away. This greatest worke that euer was done (when heauen was purchased for man, sinners made iust before God, and miserable men of the earth had the right of an immortall Kingdome in heauen bestowed vpon them) was brought to passe, and fully effected by these meanes, that to mans reason, of all thinges seemed the most

moſt vnlikely to bring it to paſſe, being a matter of ſuch wonder and difficulty.

And ſo at the reſurrection, what great changes ſhall there be wrought in the twinkling of an eye? thoſe that haue lyen in the duſt, rotten, ſome thouſands of yeares, ſhall be raiſed from their graues, made aliue, and ſtand on their feete: and that bodie, which, when it was in it beſt eſtate before, was ſubiect to paine, and all kinde of miſerie, and euen death it ſelfe, and ſince that time hath beene turned into duſt, deuoured of wormes, and as it might ſeeme, brought to nothing, ſhall in a moment (if it bee the body of a faithfull Chriſtian) bee freed from mortalitie, from being ſubiect to diſeaſes, or any affliction, and ſhal be made immortall, and incorruptible, and like to Chriſt Ieſus in glory. So wonderfull, we ſee, be the workes of God, ſo mighty he is, and ſo full of power, that in the ſhorteſt time, and by thoſe that ſeeme the weakeſt meanes, hee can bring to paſſe the moſt glorious effects that can be.

This then (if wee often meditate vpon it) will ſerue wonderfully for the comfort of all thoſe children of God, whoſe caſe is ſo grieuous, intangled with ſo many perplexities, oppreſſed with ſuch ruines both of body and eſtate, as they thinke it impoſſible to get out, and to bee repaired againe, or at leaſt, that it will be a long time firſt. For, if wee could but beleeue Gods almighty power, all thinges are poſſible to God, and all thinges are poſſible to the beleeuer. It maketh no matter, what the diſeaſe be, ſo God be the Phyſitian; it skilleth not, what diſtreſſe a man be in, ſo God take in hand to helpe him. Hee can as ſoone cure the deadlieſt wound, as the ſmalleſt ſcarre, and bring one out of the greateſt miſerie with no meanes, as well as out of the leaſt miſerie, with all meanes. Oh, but I am poore, owe much, and haue nothing to pay: No matter. So was the Prophets wife: yet the little oile in the cruſe held out to fill ſo many emptie veſſels, that ſhe was reſtored, and made in a better eſtate then euer before. It is not to the purpoſe, how weake our meanes be, and how great our ruines bee, ſo that the great and ſtrong God put to his hand to helpe. No man was euer more deiected then *Nebuchadnezzar*, brought from a King, to be worſe then a beg-

Vſe. 1. An excellent comfort for Gods ſeruants in any diſtreſſe

Mar. 9. 23.

2. King. 4.

ger, from a pallace to the briars and buſhes, from princely robes to extreame nakednesse, from ruling ouer men, to bee ranging among wilde beastes; and yet none in a lesse time, and by lesse meanes, aduanced to an higher outward estate than he. And as God worketh beyond all likelyhood for the outward estate of men: so doth hee much more wonderfully for the soules of his seruants. Though there bee great sinnes, hideous darknesse of minde and hardnesse of heart, peruersenes in will, disorder and rebellion in all the affections; yet, if wee can cry to God, and poure out our soules, and teares before him: then, though wee were as farre ouerwhelmed with miserie, as was *Ionas* with the waues of the sea, yea, though wee were buried in the shadow of death, as hee was in the Whales belly; yet God will heare and helpe vs as he did him. Though we were shut vp in a dungeon, tyed with many chaines, and oppressed with many sinnes; yet, if then wee crie vnto the Lord in our trouble, hee will deliuer vs out of our distresse, and hee will breake the gates of brasse, and burst the barres of iron asunder. *Psal.* 107. 13. There is not the least sinne or miserie, but it would be too hard for vs, if wee had nothing but our owne strength to helpe vs: and there is not the greatest sinne, or miserie, that shall hurt vs or preuaile ouer vs, if wee haue the strength and power of GOD to holde vs vp. Therefore Christians should take comfort in their afflictions. Can God raise vp the body, when it is dead in the graue, and glorifie it, when it is rotten in the earth? and can hee not raise one out of some debt, or miserie of his estate? Oh but then hee loues the body. And doth he not loue it as well now? Nay, God vseth his infinite power now, for the helpe and preseruation of his children, as hee will vse it then for their glorification. If wee cannot beleeue that God can helpe vs now, how shall we say, we beleeue hee will raise our rotten bodies out of the graue, sith wee haue the same power and promise for the one, as well as for the other? Therefore it is a great fault and shame for Christians to sit downe discouraged. Is Gods power lessened? Is his hand shortened? hath not hee said that he will not faile vs, nor forsake vs? and that a little that the righteous hath, is better then all the great riches of the wicked? Gods blessing can doe more then wealth:

Esay. 59. 1
Heb. 13. 5,
Psa. 37. 16.

wealth: and he alone is better to vs, then if we had all the world without him.

This serueth likewise for the terror of wicked men: God can as easily set heauen & earth on fire, and bring them to nothing, and that in as little space, as he made thē of nothing: then much more can he bring to destruction base sinners, notwithstanding all their worldly helps, if he be their aduersarie; (as hee is a professed enemie to all proud and wilfull sinners.)

They flatter themselues, it shal be wel with them, because they be vnderlaide with wealth, supported with friends, mounded & fenced with policie: but how stands the matter betwixt God and them? are they his inheritance? is he reconciled vnto them? Nay (though they will not in word say so, yet their life proclaimeth it) they doe not greatly care for his fauour, for they spare not to breake his law vpon any small occasion: surely then let them know, that they are in no safety; God can pull vp their defence, and pull away their props and supports: he can as easily bring a rich man to hell, as a poore; and as soone ouerthrow the estate, & damne the soule of the greatest Prince, if he be naught, as of the basest beggar. Therfore, those that leauing God, leane to worldly props, shew that they little belieue the power of God, and little think of the creation of the World. Thus much for the example of God. Now the last reason is drawne from the end of the Sabbath (namely that GOD hath consecrated it to bring a blessing on the keepers of it,) in these words;

Wherefore the Lord blessed the seauenth day, and hallowed it.

HEere God sheweth, that, if none of the former reasons will preuaile with vs, yet we should be moued with our owne benefit to sanctifie the Sabbath. For nothing is more auaileable to bring a blessing on soule & body, then the religious keeping of the Lords day. For God hath appointed it to the end, that he might haue occasion to communicate his goodnesse to the diligent obseruers of it. For so it is meant, when hee

ſaith, the Lord ſanctified the ſeauenth day, that is, he ſet it apart for his owne vſe, and bleſſed it, that is, appointed it for a meanes of bleſſing to all that faithfully obſerue it.

Doct. The way to get true bleſſednes is to ſanctifie the Sabbath,

From hence wee may learne, that the way to get true bleſſedneſſe, is, to keepe holy the Sabbath: this is the moſt direct & ſure meanes, to get all comfortable proſperity. One reaſon is, becauſe God hath ſanctified it to this end. As *Iſay* 56. 4. 7. where the Lord promiſeth many ſingular graces to all, that ſanctifie his Sabbath, of what nation, or condition ſoeuer they bee, hee ſhall haue his heart filled full of ſpirituall ioy; God will giue him the ſpirit of prayer, and heare his prayer; God will giue him abilitie to ſerue him, and accept and reward his ſeruice. And *Iſay.* 58. 13. 14. If one wil keepe himſelfe from polluting Gods holy Sabbath, and obſerue it carefully, then hee ſhal delight in the Lord, that is, God will ſo ſhewe his fauour and loue to his ſoule, as hee ſhal be ioyfull in God: ſo bleſſe his heart and conſcience, as that he ſhal feele that God is his God, loueth him, and careth for him, ſo that he ſhal be glad and reioyce in this, and finde Gods bleſſing vpon him, both in heauenly, and earthly thinges, for the mouth of the Lord hath ſpoken it. What euer fleſh and blood obiect, yet, wee haue the ſure promiſe of God, which ſhal bee found true and faithfull, So *Iere.* 17. 24. the Prophet hauing foretold the deſtruction of *Ieruſalem*, preſcribeth a preſeruatiue to them; which, if they would take, as yet their caſe was curable, and that would helpe all: namely, to forbeare their worldly buſineſſe on the Sabbath, and to doe the workes of the Lord; and then they ſhal enioy their Citie, their houſes and their wealth, with all proſperity and abundance. So that, we ſee, that for ſoule and body, Gods promiſe is, that the ſanctifying of the Sabbath wil bring comfort and happineſſe to both.

The dangers that Sabbath breakers runns into.

Contrariwiſe, if we be negligent & careleſſe of the Lords day, we draw his curſes vpon our owne heads, as *Exod.* 31. 12. &c. where God commandeth them, that they ſhould abſtaine from all workes, and keepe it holy: for if they did worke, euen in making garments, & things for the Temple, which ſeemed to pertaine to God, (much more in things of their own) this euil would follow, they ſhould die the death; this is the puniſhment of polluting

luting the Sabbath to be inflicted vpon the bodies, and this God doth execute daily euen among vs. For though the law of the land taketh not hold on such persons, to put them to death, yet God giueth them ouer to commit some sinne which deserueth death by mans law. And the first cause of all, and that, at which God striketh, and which their owne soules feele most heauie (as appeareth by their daily complaints, when they are brought to execution) is, that they neuer regarded the Sabbath, neither had care to heare Gods word, and to spend the day in duties of religion, and in prayer, but followed after vanity, and their owne lusts; and therefore God iustly punisheth their impiety against the first table, by giuing them vp to commit such vnrighteousnesse against the second: & though the Minister cannot excommunicate them, and cast them out of the congregation, yet God excommunicateth them, that in their soules they are cut off from the church, they haue no life of grace, no fruit or working of the word and Sacraments, more then of any idle tale, or humane storie, no grace wrought by the meanes no death of sinne, no hope nor desire of heauen, but are dead in sinne, while they liue in the flesh. They may say indeede, and say true, that the obseruation of the Lords day is tedious vnto them, that they can see no good by the exercises thereof, they be so vnpleasant, and so vnprofitable to them. They haue no benefit thereby: but why is this? not because Gods ordinance wanteth force and vertue, but because they want reuerence, and conscience, and being wicked, contemne it. Therefore their soules be cut off, their hearts hardened: and thus instead of receauing the blessing, which God hath promised to the keepers of the Sabbath, they are plagued with the iudgements which he hath threatned against the transgressors of it. Also *Ier.* 17. 27. he saith, if they pollute his Sabbath, hee will kindle a fire in their houses, that shall not be quenched. For their outward estate they be no gainers, that breake the Sabbath: for God will either consume their goods with fire, or send a curse which like an vnquenchable flame shal deuoure all their substance. So that, if we would not be guilty of death, and haue our soules cut off from Communion with Christ, & his Church, and our goods also consumed and brought to nothing, by the vengeance

vengeance of God, then let us keepe his Sabbath holy, and bestowe it in holy exercises. Sith therefore God doth promise a blessing vppon those, that sanctifie his Sabbath, that they shal thriue in the Lords house, and in religion, and in other worldly matters, so farre as may stand with true prosperitie: sith hee hath spoken this, and that must stand, which goeth out of his mouth, therefore it is for their comfort, that the blessing of God shal attend vpon them, whether they haue little, or much. If they haue aboundance, the aboundance shal bee for their good, to bemore aboundant in good workes; and if they haue but from hand to mouth, God will prouide, that yet they shall not want necessarie thinges, but hee that brings the day, will bring food and maintenance for the day, so that hee needes not to care for to morrow, but let him cast his care vppon God, whose care it is concerneth, to care for him. And this they are sure of, that they shal haue a soft heart, and a quiet conscience, and shall receiue comfort from Gods promises. And if one thriue in Gods house, hee need not feare, nor doubt how hee shall doe in his owne house. One may know how hee shall speede at home, by looking how hee serueth God in the Church. If he keep an holy rest, with an holy heart, he shal haue rest to his soule, peace & ioy to his conscience, & be set in so sure an outward estate, as that nothing shal befall him, for his hurt.

Vse. 1.

1. Rules to bee kept, of those that expect a blessing, for keeping the Sabbath.

But then, if one wil haue this blessing, hee must keepe these three rules. First, let him make it a delight, to keepe the Lords day, and his ioy to do the workes of the Sabbath: let him long for it, before it commeth, & be glad when it commeth: because it freeth him from al worldly cares and thoughts, and then he hath a commandement more especially, to cast his care vppon God, and not to trouble himselfe at all with them. And, so hee saith, in *Esay.* 58, 13. *Call it a delight, to consecrate it to the Lord*, that is, take you as much delight, in doing the exercises of religion, as any do, in the workes of their callings or refreshings; and also much more: for they be more easie, comfortable, and profitable by farre. We must come as hungrie to the house of God, and with as good an appetite, as to our dinner, or supper, at home, For, God keepeth the best house, he maketh the best cheare

cheare, if we can bring a good ſtomack to the bread of life, that he breaketh vnto vs. But, if one be loth to come, and muſt be drawne as a beare to the ſtake, let him make account, that the Preacher wil baite him, and trouble his conſcience, for, comfort he can looke for none. Therefore, if we would haue bleſſing by the Sabbath, let vs keepe it cheerefully, knowing that God loueth a cheereful giuer. 2. Cor. 9. 7.

Secondly, one muſt labour to do al the duties of the ſabbath, both thoſe, that muſt be done before the ſermon, and thoſe that muſt be done after. Let no ordinance eſcape vndone: vſe meditation on Gods word & works, hearing, reading, praying, ſinging Pſalmes, conference, workes of mercy, and of euery thing ſomething, ſo farre as we haue abilitie and opportunitie. But, if we wil performe them remiſſely, and by peeces, doing this, and leauing that vndone: either vſing no preparation before, or making no application after, either no publike, or no priuate prayer, then, it may be one ſhal find ſome bleſſings, but the fewer of theſe he performeth, the fewer bleſſings he ſhal haue. He that doth the works of Gods ſeruice, by halues, ſhal (and it is iuſt he ſhould) find the comfort and benefit of them by halues. 2

Thirdly, as one muſt doe all the duties, and that with delight, cheerefully, ſo, he muſt keepe the whole day, hee muſt do all the duties, and alſo ſpend all the time in theſe duties: hee muſt continue from the beginning to the ending. As, *Pſalme. 92. 2. To declare Gods louing kindneſſe in the morning, and his truth at night.* So that the Sabbath muſt bee ſpent, both morning, night, and all the day, in holy duties. One muſt forbeare worldly buſineſſe, yea worldly thoughts, the whole 24. houres, for if wee giue our thoughts libertie to run after the matters of the world, in the night, wee breake the Sabbath in part. And here many faile that out of the Church wil be talking with their neighbours, and muſing with themſelues about earthly affaires; and thinke they haue made a good hand, if they ſpend the moſt part of the day, till after the Euening exerciſe, in workes of Religion, and then they make no queſtion to take their recreation, or to goe about their buſineſſe if occaſion bee. But hee that commandeth to keepe it in the Church, biddeth vs keepe 3

it in the house; as to heare him, and speake to him in publike, so to speake to him out of our hearts in priuate: and not to giue our selues leaue to think the least thought of any worldly businesse. Now then, if wee seeme to make conscience of the Sabbath, and yet doe want that blessing which wee looke for, let vs looke to our selues, and wee shall see that wee are halting in some one of these: either we keepe the Sabbath lumpishly, and heauily; that it seemeth as a tedious burden to vs, or else wee doe some one or two duties, and leaue the rest vndone: or lastly, if we doe all the duties that are to bee done, and that cherefully, wee are wanting herein; That wee obserue not the whole day, but keepe some part of it from God to our selues. And accordingly, as any man commeth short in any of these duties, so he commeth short of the fruit of the Sabbath. But if one labour with ioy, to do all the duties of the Sabbath, the whole day, hee shall finde in his owne soule, that it is in truth a day of blessing, and bringeth more ioy and comfort, yea and a greater blessing with it, then all the week besides. And so much for this fourth Commaundement, of the Sabbath.



The fifth Commandement.

Exodus. 20. 12.

Honour thy father and thy mother: that thy daies may be long in the land which the Lord thy God giueth thee.

HItherto the duties of pietie to God, out of the first table, haue beene handled. Now follow the Commaundements of the second table, concerning the duties of righteousnesse towards our neighbour. This is the first Commaundement of the second table, vpon which all the rest doe depend. As in the first table, the keeping of all the Commandements following, dependeth on the keeping of the first: so heare, if this first commandement were well obserued, both of superiours, inferiours, and equalls, there could be no disorder against any of the commandements following. For, all disorders in the other, doe flow from hence: that either superiours are negligent in performing their duties of gouerning, or else inferiours are proud and stubborne, and refuse to obey their superiours, or equalles bee enuious or ambitious betweene themselues. The summe of the commandement is to shew, what duties we owe one to another in respect of their and our place. The words containe a commandement, and the reason of it. The commandement in these words, *Honour thy father and mother.* The reason in the words following, *that thy daies may be long in the land, which the Lord thy God giueth thee.* To honour, heere, is to regard and reuerence in heart, and to performe all

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outward duties. *Father.* i. All ſuperiours in what place ſoeuer ſet aboue them.

Doct. All due honor is to be giuen to our ſuperiours.

From this word (*Honour*) is to bee gathered the firſt generall doctrine of the fift commandement, *viz.* that all duties are to be performed to our ſuperiours, with ſuch honour as is meete for them, which the wordes themſelues doe plainely teach. If wee would teſtifie our owne loue and ſubiection to them: If wee would haue our ſeruices comfortable to them, and acceptable to God: then let it appeare, that wee are not drawne to them by compulſion, but led by conſcience, with due regard of their perſons, and the place, wherein God hath ſet them. When *Ioſeph* was to giue maintenance to his father, and his whole familie: he neither did it with arrogancie, in reſpect of his owne abilitie and greatneſſe, nor with diſcontentment at the charges he was put too: but ſo miniſtred to *Iacobs* neceſsitie, as that hee detracted nothing from his reputation. Notwithſtanding, his great dignity and preferment, hee did relieue his father with as great humility and reuerence, as he would haue receiued reliefe at his hands, if he had been caſt vpon his finding. And ſo for ſeruants: The Apoſtle requireth them. 1. *Timoth.* 6. 1. not onely to doe their Maiſters worke, but alſo to honour them in behauiour, and to account them worthy of all honour in their hearts: for they could not ſhew contempt to their gouernours, without diſhonour to Religion. If *Peters* counſell had beene good for Chriſt to follow, as it was not, yet hee was much to be blamed for the manner of it, in that he deliuered it to his Maiſter with a rebuke. And for the dutifulneſſe of a Subiect, wee haue a worthy preſident in *Nathan*, who, when he came to *Dauid*, to offer his counſell vnto him, for the benefit of the Kingdome and poſteritie; made obeyſaunce to the King, downe to the ground, 1. *King.* 1. 23 He yeelded him as much reuerence comming to doe him good, as he would haue don, if he had ſought preferment at his hands. And the contrary was found in *Ioab*, who indeed aduiſed *Dauid*, to that, which was expedient to bee done, *viz.* that hee ſhould ſhew himſelfe cheerefull to his people, that fought for him, but with ſuch contumelious taunts, and injurious and falſe accuſations, as that no thanks was due to him for his ſeruice. It is requi-

2. Sam. 19. 5. 6

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red of vs, that wee ſhould honour all men, euen inferiours, as wiues and widdowes, in doing them good without their diſgrace: and therefore much more is it due to our gouernours and rulers.

This ſerueth for the reproofe of many ſeruants and children, that depriue themſelues of all the commendation of their obedience. For, if they frame themſelues to bee officious in one thing, they will allow themſelues to bee as offenſiue in many other. For, either they grow to bee murmurers; if their turnes bee not ſerued to their liking (& ſo depraue their maſters or parents) or elſe maſterfull and arrogant, and wil endure no admonition, nor receiue any reproofe or direction. The ſame fault is alſo to be found in diuers wiues, who, though they be frugall and thriftie, and ſo help to increaſe their husbands wealth; yet, they peruert and corrupt all their actions, either with boaſting or vpbraiding, or publiſhing their infirmities, or other diſtempers; that many times they bring more vexation to their heart by their paſſions and vnquietneſſe, and diſcredit to their names & houſes by their vndirect courſes, then helpe them in their eſtate with all their induſtrie. So dealt *Zippora* with *Moſes*, ſhe helped indeed to ſaue his life, by circumciſing his ſonne, which himſelfe in extremity of ſickneſſe was not able to performe: but then ſhee rated him, and inueighes againſt him, calling him a bloudie husband. Vſe. Exod. 4. 25.

Thy Father.

THis is the firſt reaſon, whereby God would moue inferiours to obey, Becauſe hee is thy father. In that, God makes this his reaſon, why the child ſhould obey his father, becauſe hee is his father, we gather this doctrine; That the chiefe motiue to obey ſuperiours, muſt bee the particular iuriſdiction, which God hath giuen them ouer vs, and that ſpeciall bond, whereby hee hath tyed vs vnto them. If God haue made him the inſtrument of thy life and maintenance, and ſet him ouer thee: thou muſt for this cauſe, performe all duties of honour vnto him. So, in the Prouerbs, *Honour thy Father that begat thee, and thy mother that bare*

bare thee. As if he ſhould ſay, Honour thy parents, and be dutifull vnto them, not becauſe they bee rich, or in great place, or for any reſpect but this, becauſe they bee thy parents. Be they father and mother, how euer rich or poore, thou muſt be obedient. So the Apoſtle ſpeaketh to wiues, *Wiues obey your owne huſbands*: vſing this as a reaſon, Becauſe they bee your husbands. If God haue appointed them to be your heads and gouernours, you muſt ſubmit your ſelues to them, for this cauſe, and in obedience to the Commandement. Howſoeuer they be otherwiſe froward, and fooliſh: If they be yours, then you muſt performe your duty to them.

Eph. 5. 22.

So, for ſeruants, the point is not, whether hee be a poore man, or a rich, a ſimple man and ignorant, or wiſe and diſcreete; in whoſe ſeruice they liue: but, is he thy Maiſter? hath God made him thy gouernour? Then, for the time that thou art his ſeruant, hee ſtands in the place of Chriſt, vnto thee, being of his family; and is to be obeyed, as if he were the moſt wiſe, and honourable in the world.

Vſe. 1. Parents poore eſtate is no warrant for children to be vndutifull.

The vſe of this is, to confute thoſe wretched and miſerable children, that take occaſion to bee vndutifull, becauſe their parents bee poore and low, in diſgrace, and ſmall account among men. But, be they ſo? then the childe ought ſo much the more to honour them, or elſe hee addes affliction to the afflicted. The more they bee diſcomforted by others, the more neede they had to be comforted by their owne. Therefore, ſo farre ſhould wee be from contemning our parents, becauſe they be low and afflicted, as that wee ſhould ſhewe more reuerence, and honour to them; that wee may bee a comfort and reliefe to them, in their trouble. For, for the childe to honour his parents, when all the world honours them, and hath them in account; and, to be dutifull then, when they can either reward his obedience, or puniſh his contempt, is no tryall of his reuerence, to God, or them. For then it may be, he doth it, either vpon conſtraint, becauſe he dare doe no other: or vpon a baſe mind, becauſe hee loues and gapes after his fathers wealth, more then for conſcience to Gods commandement. But then the obedience is moſt found, and moſt acceptable to God, when there be feweſt worldly meanes, to pro-

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toke vs vnto it. So, for the wife or ſeruant to ſay, O had I an husband, or Maiſter, of, ſuch great account, of ſuch giftes and wiſedome, that could promote and reward me, then I could willingly frame to obedience. Nay, you would not. For, he that is not faithful in the leaſt, will not bee faithfull in the greateſt. And if you did, yet God accounts not of that ſubiection and reuerence, which proceedes not from conſcience of his commandement, but from hope of ſome outward reward. Therefore it is our dutie, not ſo much to trouble our ſelues in enquiring what heads other haue, as to labour to make the beſt of our owne. For, this in the naturall body we ſee, that if a man haue a head ſubiect to diſeaſes, and full of infirmities, hee will not therefore abuſe and contemne it: but he thinks this is my head, which God hath giuen me, and therefore I muſt not make it worſe by ill vſage, but ſtriue to make it better, by all meanes I can. O but, ſay they, other children haue better parents, which be more carefull of them. But let them turne backe a little, and examine their owne wayes. Others, you ſay, haue better parents. True, but looke to your ſelfe likewiſe, and think on the other ſide: Haue not other parents alſo better children, more dutiful and obedient, and more vertuous euerie way, then you be? Put theſe two together now, and thy mouth will ſoone be ſtopped. So the wife; Other husbands are more kind, louing, and better to their wiues. But if you ſtand ſo much in examining his goodneſſe by other mens: you will driue him to trye your goodneſſe with other womens. Be not there many wiues more ſubiect to their husbands, more quiet and meeke, and that goe farre beyond your ſelfe, in many graces? So, that in ſuch obiections, let interiours looke to their owne faults, as wel, as to anothers; and they ſhal not find great cauſe to complaine. O, but he failes in doing his duty to me: yea, but God failes not in cõmanding you, to do your duty to him. If you be a Chriſtian, then Gods commandement muſt be the rule of your obedience, and not the dealing of others with you. Therfore this doth iuſtly reproue their ſhameleſſe impudencie, that, if their parents growe olde, or impotent, or poore, then they thinke, they may take liberty, to caſt off the yoke of ſubiection, and growe ſtubborne.

As who should say, that age, or pouertie, or such like things could cut off the nature of a parent, and take away the authoritie of a superiour: and that outward things should haue the chiefe account, and Gods commandement be least of all regarded. This likewise may serue for comfort to those gouernours, that are in
3 a poorer & lower condition; That God hath allotted vnto them as much honour in their places, as to the greatest Prince in the World. For, the poore man is as well the head of his Wife, as the king is the head of the Queene. And the meanest parents & masters are as much to be accoũted of, in their families, as if they had all the wealth in the World. Therefore, they should beare their pouerty so much the more patiently, because no pouerty or lownesse of their estate, can giue licence to their inferiors, to esteeme any whit the worse of them: and if the inferiors do for this cause despise them, they sinne against God, and do iniurie vnto them, and God will be reuenged of them accordingly. So much for this, that God bids the childe honour his owne father, howsoeuer matters stand, in regard of his state and condition of life.

Honour thy Father and Mother.

THese duties of the natural child, commanded in these words, are comprehended vnder these three heads; Reuerence, Obedience, and Thankefulnesse. This reuerence, which is first required, must be both inward and outward, in the heart and in the behauiour. And if one pretend the inward reuerence, and shew it not outwardly, this is but dissembling, and falshood, for it cannot bee within, but it will shewe it selfe without; so that, it must bee both inward in the heart, and outwarde in the carriage of our body. The inward is commaunded, *Leuiticus, 19. 3. Yee shall feare, euery man, his mother, and father and keepe my Sabbaths*. In these words GOD commaunds the substance of the whole law, both in the first and second table: and for the second table, hee beginnes with the first commandement of it,

Feare

Feare euery man his mother. One would haue thought hee ſhould haue begun with the father: but, though more be due vnto him, yet, becauſe it is a greater note of truth to performe it to the mother) by reaſon that her infirmities, whereto ſhee is more ſubiect, make her more ſubiect to contempt, and for her indulgency, commonly the mother doth leſſe expect this, at her childes hand) therefore God begins there, where obedience is beſt tried, and ſaith, *Feare thy mother and thy father.* And then for the firſt table, he ſets down the laſt commandement of it, *keepe my Sabbaths.* And whoſoeuer is carefull, in the firſt table, conſcionably to keepe the Sabbath, and in the ſeconde to keepe the fifth commandement in dutie to ſuperiours: hee ſhall be ſure to hold out, in all the other commandements. So that reuerence of the heart is required of children. The ſecond branch of reuerence is in the outwarde behauiour; as in bowing to them, in ſtanding bare, & putting off before them, in an humble and lowly countenance and behauiour, when the parents ſpeake to them, or they vnto their parents. And this the example of *Ioſeph* ſhewes, *Geneſ.* 48. Hee was a great Prince, and his father in great want, and liued at his findings; he had his ſight, and his father with age was blind and therefore could not ſee, what dutie his ſonne performed to him: yet, when he comes to his poore blind father, hee bowes to the ground and behaues himſelfe as humbly, as if his father had beene a mightie man, & had his ſight as perfectly, as euer in his life before: Becauſe, he knew, that neither his fathers pouertie, nor blindneſſe, could ſet him free frō the charge of God. Therfore he being a prince, is as dutiful, in reuerent behauiour to his father a poore man, as if his father had been a prince, & he a poore man: for the outwarde eſtate did not moue him ſo much, as the conſcience & regard of his dutie, which (he knew) was nothing to be leſſened. So, King *Salomon*, when his mother came vnto him, ſitting on his throne, hee roſe vppe from his throne, and bowed himſelfe vnto her, and cauſed a ſeat to bee ſet for her, that ſhee might ſit at his right hand. For, hee would haue all his people knowe, that though hee was as wiſe and as rich a King, (and that of Gods gratious appointing,) as euer was: yet this 1. King. 2.

his greatneſſe did nothing diminiſh his mothers ſuperiority, nor his reuerent cariage toward her.

Vſe, 1. This ſerues to reproue thoſe vngratious, and wretched children, that reuerence not their parents in heart, but contemne them and think baſely of them: and not contenting themſelues with this inward vndutifulnes, ſhew it further, by rough words, by froward countenance, by vnreuerent and vnfit actions. And many grow ſo familiar with their parents, as one that had not knowne them, ſeeing their behauiour, would rather thinke them to bee neighbour and neighbour, then father and ſonne: ſo vnreuerently, and vndutifully doe they behaue themſelues, without any outward tokens of reuerence. And indeede, what doe the froward ſpeeches and lookes of many children proclaime? but that they haue no feare of God in their hearts, no righteouſneſſe in their hands, nor any regard of the duties of the firſt or ſecond table. If euer theſe perſons liue to haue children, and God doe not in Iuſtice cut them off ſooner, they ſhall finde, that their children, will reuenge their fathers wrongs into their boſome, and bee as ready to diſpiſe them; and carrie themſelues as vnreuerently to them, as euer they were to do it to their parents.

Obedience of children to their parents. The next duty is obedience, which is commanded, *Coloſ* 3.20 *Children obey your parents.* And he adds a reaſon, *For this is pleaſing to God.* It is not onely a ioyfull thing to the parents themſelues, that the children ſhould obey their commandements; but that wherein God takes great delight, and is well pleaſed with. And on the contrary, it doth not onely grieue the parents, that children be ſtubborne and rebellious, but it offendeth Gods Maieſtie alſo, and grieueth his ſpirit.

Now the thinges, wherein children muſt obey their parents, are eſpecially theſe. Firſt, in doing the things which they command, and performing that, which they ſet them about (though it bee neuer ſo baſe and painefull to bee done) ſo farre as their ſtrength will permit. For, though ſome children may thinke, This worke is vnbeſeeming my worth (for as euery one is more proude and idle, ſo hee hath a greater conceite of himſelfe: and as hee is more contemptible, ſo hee hath a higher imagination of his

his owne excellencie) yet that may not excuſe him. Is it too baſe for you? But did your father or mother command it, and refraine you to doe it? then you are a baſe and proude perſon, that make more account of your owne wil, then of Gods commandement; for ſo ſoone as the father hath commaunded it, being a thing lawful, Gods ſtampe is ſet on it, and it carries the print of Gods commandement: and he that thinks himſelfe too good to doe it, thinks himſelfe too good to obey God. This wil not ſerue the turne then: It is a contemptible thing, in the world, and men wil mocke mee. But are you a Chriſtian, and haue you not learned, ſo much to deny the world, as to preferre Gods will, before the contempt & reproach of men? and were it not better for you that the world ſhould ſpeake euill of you vniuſtly, for well doing; then that God ſhould iuſtly plague you for ill doing? An example of this obedience wee haue in *Iſaac*, who yeelded to his fathers commandement ſo far, as to reſigne himſelfe to be ſacrificed & bound, and laid on the wood and burnt; becauſe his father, being a prophet, had warrant ſo to doe, and could ſhewe vnto him the Commandement of God, to proue it a lawful thing, which he did, and it was his dutie to obey. If he had not ſeene Gods Commandement, *Abraham* had gone beyond his commiſsion, (for it had beene wilful murder) and hee ought not to haue obeyed: but when the thing was lawfull, *Iſaac* was bound to ſubmit himſelfe, euen vnto death. So Chriſt was obedient to his father in that, which of al other things, was moſt painefull and ignominious. For what burden more contemptible then the burden of our ſinnes, and to be hanged on the croſſe, mocked, buffeted, & ſpet vpon? and what more painful, then to vndergoe the curſe and wrath of God? yet ſith his father would haue him ſuffer all this, he would not ſtand with him therein, but willingly ſubmitted himſelfe thereunto; ſo alſo to his earthly parents, *Luke*, 2, 51. *He went to Nazareth and was obedient to them.* So that, if the thing be lawful, though it be a thing of no credit, and of much paine, yet being the fathers commandement, it is Gods commaundement, and the child muſt obey. And by how much the thing is more baſe and contemptible, and more hard and paine-

Gen. 22.

full; by ſo much he is a better childe, and ſhall haue a greater reward. For in matters that be eaſie and pleaſing, hee doth many times ſerue himſelfe; now a good child ſhould ſerue his father.

Mal.3.17. Chriſtian children are their fathers ſeruits, Children muſt obey their parents in mariage

For euery Chriſtian child muſt be his fathers ſeruant, but he that is vndutifull and ſtubborne, is a rebell againſt God. And as in other matters, the parents are to be obeyed, ſo eſpecially in mariage. As *Iſaac*, being a man of diſcretion of 40 yeares olde, would not once goe about to take a wife for himſelfe, but was content to ſtand at his fathers chooſing. And *Iacob* would not diſpoſe of himſelfe in mariage, till *Iſaac* and *Rebeckah* had conſulted vpon the matter, and directed him where, and among whom, hee ſhould chooſe his wife. *Ruth* being but a daughter in law, yet would not be at her owne diſpoſition, to take what husband liked her beſt, but was willing to bee diſpoſed by *Naomie* in her mariage. Though *Iſmael* was a ſinfull man, and iuſtly excommunicated from his fathers houſe: yet very nature and ordinarie ciuility, made him ſubmit himſelfe to his mother, for the choiſe of his wife, when he could not haue his fathers direction.

Gen.21. 21, Therefore children muſt giue this honour to their parents, to thinke them wiſer, & better able to prouide for them then themſelues. And as in matters leſſe waighty, ſo eſpecially to take their counſell, and bee directed by them, in this great matter, that ſo neerely concernes their eſtate.

A ſecond thing wherein children muſt obey their parents, is, in quiet and patient bearing their admonitions and correction. As is often ſaid in *Prouerbs*. *Diſpiſe not the correction of thy father, nor contemne the admonition of thy mother*. Set not light by them, but waigh them and conſider them well in thine heart. Therefore the childe is bound to obey his parents, not onely in doing the thinges commaunded, but alſo in ſuffering their rebukes and chaſtiſements; firſt, becauſe it is a duty lying vpon the ſoule of the father, and commanded vnto him from God, to correct, and inſtruct his children. And ſecondly, becauſe it is a

Prou.23.13.5 Prou.13.24. Prou.22.15. token of his fathers loue to him: for, *He that ſpares the rod, hates the child: but he that loues him, corrects him betime*. And likewiſe correction is a meanes of their ſaluation, and keepes them from hell, For, *fooliſhneſſe is bound to the heart of the childe*. It is tyed there

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as with a corde, or rather chained ſo, that nothing wil make a ſeparation, but the rod of correction; that will part them. And hee that is not corrected is a foole, & ſo is like ſtill to continue. Becauſe then it is the fathers dutie, and a teſtimony of his loue, and a meanes of the childs own good, he muſt ſuffer it patiently, and humbly: and not onely ſo, but he muſt ſee that he profit by it, & make a good vſe of it. For elſe he makes his father take a great deale of paines, and vndergoe much griefe, and all in vaine, and to no purpoſe; and ſo, not profiting by correction, is guiltie of contemning Gods ordinance.

This ſerues to reproue ſuch children, as are ſoure, and angry at the admonition, or correction of their parents. And although they bee fond and light headed, and haue neither experience nor knowledge; yet they thinke they know howe to carry themſelues well enough, and ſcorne to be admoniſhed or toold of a fault. But of ſuch, that is verified, which the wiſe man ſaith, *Prou. 26. Seeſt thou a man wiſe in his own eyes? there is more hope of a foole then of him.* And for theſe perſons, that ſwell thus at an admonition, the beſt courſe that can be taken with them, is, to beat out that pride by ſharpe correction. For, this makes them ſo audacious, when words are giuen vnto them, becauſe they haue not beene ſoundly and throughly chaſtiſed with blowes.

The third dutie of children is thankfulneſſe, & that conſiſteth eſpecially in two things. The firſt is in relieuing their parents when they ſhal bee in want. If the parent be blinde, the childe muſt be an eye vnto him; If he be lame, hee muſt bee a ſtaffe to vphold him. If he ſtand in neede of any thing, the child muſt (to his power) helpe and ſuccour him. And this dutie, indeede, the verie law of nature doth require. For, the father hath paied for it before hand, and it is but due debt. For, when the childe was borne naked into the world, and could not helpe himſelfe, and was without all friends, & could not ſo much as put one morſel of meat into his own mouth, nor hang one ragge vpō his back, to keepe him warme, who pitied him? who relieued him? Were not the parents then in ſtead of all limmes vnto him? and had much care & feare for his ſake, before he came to this eſtate wherein he is now? And that he enioyeth any commodities Thankefulnes.

of this life, or ſpiritual comfort or ſaluation it ſelfe, haue not they in ſome ſort beene meanes to procure it? as being the firſt inſtruments of his breath and being? If hee had neuer by them beene begotten and conceiued, how had he been capable either of the benefits of this life, or of the hope of eternall life? and were not this ſhamefull ingratitude? were he not worſe then a beaſt, if hee would not recompence al theſe kindneſſes, & pay ſo due a debt? So the holy ghoſt commands children, 1. *Timo.* 5. 4. that children and Nephewes ſhould recompence the kindneſſe of their parents. So *Ioſeph* dealt with *Iacob*, when *Iacob* was in want, and his ſonne had plenty, when the father ſent money to buy corne, his ſonne would not take it but gaue him corne freely. And whereas fiue yeeres of famine were behind, hee ſent for him, and had great care to bring him thither: and hauing brought him, was ſo carefull to prouide for him, and to adminiſter to him, whatſoeuer he had need of, as that *Iacob* did neuer fare better, and with more eaſe in all the time of plenty, then he did, when that part of the world was famiſhed for want of bread. For, before, hee muſt ſend to the market for it, and there he muſt buy it for his money, but now that he was come to *Ioſeph* in dearth, hee needes not be at ſo great paines and coſt. For it is ſaid, *hee did put meat into his mouth*, that is, he was as a good tender harted nurſe, to his father and his fathers houſe, and as carefull that nothing ſhould bee lacking to them, as the mother for the childe, that will euen lay her breaſt to her childes mouth. So *Ruth*, though ſhee were but *Naomies* daughter in lawe, yet now that *Naomies* yeeres and ſtrength were ſpent, ſhe being young, tooke paines and trauailed for both. And when (beſides that which ſhe had gotten with her paines, and labour) *Boaz* being a mercifull man, gaue her ſome victuals, ſhe would not deuoure all, her ſelfe; but euen ſpared it from her owne belly, for her mother: ſhee tooke onely ſo much as was needfull to refreſh her owne body, & to ſtrengthen her in her trauaile; the reſt ſhee reſerued for her olde mother in law, and knew well, that it was better young folkes ſhould bee pinched, then their old parents want any thing.

Gen 47. 12

Vſe. Vnnatural children reproued,

This ſerues for a moſt ſharp reproofe of the vnnaturall diſpoſition of many vngratious children, that ſo long as the parents haue

haue any thing to giue, and ſomething may bee gotten by them, all that while they wil be ſo kind, and ſo louing, and there is ſuch ſtriuing and catching, that well is he that can get the old parent to him: but when once he is drawne dry, and they haue ſuckt all from him, then he is neglected of all, then euery day is a yeere till he be dead; then hee is a burden and a clogge, then they exclaime, that he doth nothing but ſpend, and troubles the family. Such cruell & bitter words are heard oft-times frō the mouthes of wicked and vnnaturall children. This is a grieuous diſhonor, Not to relieue the weake, diſtreſſed and helpleſſe parents. As Chriſt ſaith, *Matth.* 15. 6. Thoſe that forbeare relieuing their parents, though they pretend to beſtow their liberality for the vſe of the Church, yet they diſhonour their parents.

A ſecond duty of thankfulneſſe is to pray for their parents. As 1. *Tim.* 2. he commands that prayer be made for all in authoritie. And if we muſt pray for thoſe that be further off in the cōmon-weale; much more for thoſe that bee neerer in the family. Therefore, this is a great fault in many, and to bee greatly condemned, that can ſee their fathers faults, and ſpeake of them too much; but can neuer finde time to fall downe before God, and beſeech him to heale their nature, and helpe them out of their ſinnes. Many haue liued a long time with their parents, yet cannot ſay that euer they ſent vp an hearty praier to heauen for thē: ſo vnkind and vnthankfull be they.

The vſe of all theſe duties to thoſe whoſe parents are not aliue, is, to looke, that their ſinnes bee not aliue after their parents death. And therefore they muſt examine themſelues, whether they haue beene faulty in any of theſe things: And if they haue offended therein, let them repent for it, and craue pardon, elſe they be lyable to two plagues. The firſt is, that their children ſhould take their parents quarrell in hand, and requite their wicked dealing, in what euer duty they haue failed, and haue not repented. And ſecondly, that as honouring of parents brings a long and happy life: ſo diſhonouring of parents ſhould make them haue a ſhort life & miſerable; or if a long life, yet full of Gods curſes, for their vnrepented ſinnes. Therefore ſuch as be now fathers, and find that their children are ſtubborn againſt

Vſe, 1. Duties of children whoſe parents are dead.

againſt them, & vnthankful and rebellious euerie way, let them call themſelues backe, and ſee what children they were before, how they behaued themſelues to their parents, whether they were not altogether faultie in this point. If it bee ſo, let them confeſſe their owne ſinnes haue found them out, and are turned vpon them: let them acknowledge, that God is iuſt, and hath giuen them their owne meaſure, into their boſomes, their owne euill is fallen vpon their owne heads, they digged a pit in their youth, and now in their age are fallen into it. And thus much of the duties of children. Now followes the duties of parēts to their children. For, as God would haue inferiors to giue honour, ſo hee commandeth ſuperiours to carrie themſelues in that manner, that they may deſerue honor; and doth bind them as ſtraightly to gouerne righteouſly, as the inferiours to obey faithfully. Now the duties of parents, to their children, are, either in their { tender yeares / riper age } { common to both. / ſpeciall.

Parents dutie,

The parents ioynt and common duty to the children, in their tender years and childhood, is, Firſt to inſtruct them in religion, to ſeaſon them with the wordes of pietie, by little and little to drop in the grounds of holines into them, euen ſo ſoon, as they are able to ſpeak, & haue the leaſt vſe of vnderſtanding. So *Pro.* 22. 6. *Teach a child in the trade of his youth, and hee will remember it afterward.* Where the holy ghoſt, exhorting men to teach their yong children, meeteth with an obiection. Alas, might one ſay, teach ſuch little ones? what good will that do? we ſhal but looſe our labour, for they cannot vnderſtand it, nor conceiue the meaning of theſe things. The holy Ghoſt anſwereth, be it, that they cannot vnderſtand the ſenſe, for the time preſent; yet teach them the words and tearmes of goodneſſe: and though, while they continue children, perhaps, it ſeeme a fruitleſſe thing, yet you ſhall ſee afterward, it wil not be in vain. For, the crop of this ſeed that was ſowne in their childhood, wil appeare when they come to age (though for a time it be hidden) & then they wil remember theſe things, and that to good vſe: which it ſeemed, they got no good by, when they were ſo yong, & weake in vnderſtanding. Therefore let them haue the wordes taught them, when

Children muſt be inſtructed in religion betime,

when they are able to heare, and ſpeake words: and afterward, when they come to more diſcretion, they will conceiue, and remember the ſenſe. And this dutie the holy Ghoſt commandeth *Ep.6,4. Nurſe them vp in inſtruction and the feare of the Lord.* And this *Timothies* mother did put in practiſe. For, it is noted of her, that ſhee inſtructed *Timothie* in the ſcriptures from a childe, and 2, Tim, 3, 15. that was a cauſe, why he was ſo holy a man: ſhe was a Nurſe to his ſoule, as well, as to his bodie, and gaue him milke out of the breaſts of the ſcripture ſo ſoon as he had done ſucking her owne breaſts. So that, as he waxed ſtrong in naturall life, ſo alſo did he grow in knowledge and grace: and therefore he became ſo excellent a man, and ſo worthie a preacher, and member of the Church, becauſe his mother fed his ſoule, as well his bodie.

The ſecond dutie of parents, to children, in their younger years, is to giue them correction: which the holy Ghoſt cõmandeth often in the ſcriptures, and ſheweth the fruit of it. As *pro.* 23,13. *Withhold not correction from thy childe: thou ſhalt ſmite him with the rodde, and ſhalt deliuer his ſoule from hell.* So alſo *Pro.* 29, 17. *Correct thy ſonne, and he will giue thee reſt, and he will giue pleaſures to thy ſoule.* And againe, 22.15. *Fooliſhnes is bound to the heart of the childe, but the rod of correction will driue it away.* And, c. 13.24. *Hee that ſpareth the rod, hateth his ſon &c.* All which teſtimonies tend to this, That, if we deſire our own peace, and not to be moleſted nor vexed, but much cõforted by them; if we would teſtifie our faithfull loue to them; if we would purge their hearts from folly and ſin, & preſerue their ſoules from euerlaſting perdition: then let vs be carefull, to giue them due correction; which is Gods bleſſed ordinance, to reforme & ſaue their ſoules, as the word & ſacraments are to men of riper yeares. But, in chaſtiſing, theſe rules muſt be obſerued. 3 Children muſt be corrected,

Firſt, let it be ſeaſonable, & done in time; paſſe it not ouer too long. So *Solomon* ſaith, *Pro* 13.24. *Hee that loueth him, correcteth him betime,* & doth not omit it, till it be too late, but taketh the fitteſt opportunitie, when hee may (with moſt eaſe and feweſt ſtripes) doe moſt good. For indeede, a ſmall twigge, and a few blowes, when he is yet a child, and not hardened in ſin, wil doe more good, then many roddes, and aboundance of ſtripes afterwards. Rules of chaſtiſements,

wards, if this ſeaſon be let ſlip; for if the child be not maſtred whē he is young, he will maſter his parents when he groweth elder. Therfore let them not get a head: for, if they do, they wil proue like wilde colts, that, hauing run long vnbroken, & once caſt the rider, and being marred in the beginning, will ſooner bee killed then broken, or brought into any good order againe.

Secondly, it muſt be done in great compaſsion and mercie: 2 not in bitterneſſe to eaſe ones ſelfe with the paine of the childe, for that is rage and crueltie. For in truth, commonly there is good cauſe, why the father ſhold be as much grieued, or rather more, then the child, becauſe for the moſt part, he doth but correct his own ſins in his ſon. For, if the child be curſt and froward is it not, becauſe he hath ſeene the parents brawling and contentious? If he lie, hath not his father giuen him a patterne of diſſembling? and if he ſweare being yong, are not othes too rife in the family among elder folkes? If he raile and ſpeake euil, was not his parents dealing a preſident to him? Lightly there be but few ill humors in the childe, which hee did not draw from the parents: and that ill ſap that doth appeare in the bud, came firſt from the roote. Therefore, in pitie, as ſmiting themſelues and their owne ſins, they muſt giue chaſtiſements to their children.

Thirdly, it muſt be done with prayer, that God would giue 3 them wiſe hearts, to giue moſt due and ſeaſonable correction; and their children alſo ſoft hearts, to receiue it with patience, & to their profit. Be it that the child doe well deſerue it, yet to flie vpon him in a paſſion, bewrayeth more then a beaſt-lik affection: for a ſheep will not ruſh vpon her lamb in fury, nor the cow vpon her calfe. And in deede this doth but harden the childes heart, and imbitter him, making him more ſtubborne & fierce. Therefore, that correction may haue Gods bleſsing vpon it, & may bring profit to the child, and comfort to the parents, it muſt be done with prayer, & ſo it ſhalbe done alſo with great calmenes, and meeknes, & without mixture of wrath & paſsion. For, if we cannot looke for a bleſsing vpon the word & Sacraments without prayer, much leſſe may one looke for any good ſucceſſe by the rod vnleſſe he aske it of God. But, being ioyned with prayer, becauſe it is Gods ordinance, God will proſper it.

Thus

Thus much of the common dueties which both the parents ſhould ioyntly performe to their childrē, in their tender yeeres. Now followeth the ſpeciall dutie of the mother, which is, to nurſe vp her owne childe, if God hath giuen her abilitie thereVnto. Not to throw it from her ſo ſoone as ſhee hath brought it into the world; but, as God hath giuen her, not onely the womb to beare, but alſo the breaſts and milke to nouriſh her child: ſo, let her bee thankfull to God for theſe bleſsings, and vſe them to that end, that he gaue them. And this is ſo naturall a thing, that euen the beaſts will not omit it: for both the ſtrongeſt and weakeſt, the wildeſt and tameſt, wil giue ſucke to their young ones, and not to bee ſo vnnaturall, as to poſte them ouer to others: And it is ſet downe, *Hoſeah* 9.14. that dry breaſts are a iudgement of GOD, as wel as a barren wombe: and therefore it is a foule fault, when God hath giuen a good bleſsing, wilfully to turne it into a curſe. And this is noted of the good women in the Scriptures, That they much reioyced to nurſe their owne children. As *Sarah* ſaith, that now ſhe ſhal giue ſucke in her old age: which was a thing that much gladded her heart. Now if *Sarah* in her old age, being ninety yeeres old, and alſo hauing an exceeding great family lying vpon her, would not omit this dutie; what a ſhame is it then for thoſe, that are young, and haue much more leaſure, and be farre inferiour to her in eſtate, to bee ſo nice, and idle, as to deprine their owne childe, of that moſt naturall foode which God, and nature had prepared for it? Parents would be loath to commit their money, and euidences to euery ordinary perſon: yet for the fruit of their body, which is; and ought to bee eſteemed their chiefeſt riches, they are venturous, and care not whom they truſt; whereas there is not ſuch danger in the loſſe of the wealth, though it ſhould miſcarie, as is in the ſpoyling of the child, both for ſoule and body, if it be not carefully looked vnto. But they obiect, that they can haue them nurſed better cheape abroad then at home. But loue ſeeketh not it owne thinges, but the good of the party beloued. If the huſband ſhould vſe the like dealing to his wife, to thruſt her out of his doores when ſhee is weake, and place her in ſome poore cottage, and tell her that hee could boarde her better cheape

Nurſing.

Gen. 21.7

Obj.

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in an other mans houſe, then keepe her in his owne: ſhee would thinke this to be a bad reaſon, againſt her, which ſhee thought ſufficient againſt her owne childe. And ſhee might iuſtly ſay, in this caſe, that her husband loued his wealth, better then his wife: and ſo may it as truely be ſayd of ſuch mothers, that they reſpect their lucre, more then their children. They alleadge further, that, being nurced by them, it would hinder their ſleepe, in the night. Why then ſhould you put it to others, to breake their ſleepe? Ought you not to loue your neighbour as your ſelfe? Are you ſo impatient, to beare the troubles of it, that ought ſo tenderly to loue it? and do you think, that they will not grudge at it, that haue no ſuch cauſe to affect it? and do onely entertaine it, in hope of the hire, and not for loue of the childe? But they ſay further, that it hindereth them from their libertie, & keepeth them from many iournies, which might much delight them. But that gracious and worthie woman *Hanna*, as appeareth, 1. *Samuel.* 1. 22. would rather forbeare her going to the Temple, then omitte the nurſing of her childe, or weane him, before it were meete: and yet that iourney, to the houſe of God, was (of all other) moſt profitable, comfortable and neceſſarie.

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Thoſe women therefore, that haue failed in this dutie, muſt be humbled for it, as hauing omitted a good worke & ſeruice that God requireth at their hands: and thoſe that haue done it, muſt do it ſtill. For in the primitiue Church, when widowes were to be choſen, that ſhould haue the ſicke and weake committed to their charge and tending, none were to bee admitted to that office, but thoſe, that had nurſed their owne children, themſelues: though they were otherwiſe good women, and vertuous; yet if they had not been ſo merciful to their children, there was a ſuſpition left, that if they were vnnaturall to thoſe that were ſo neere them, they would be negligent to thoſe, that were further off them: and therefore they were not to be truſted with that office. So much for the duties which parents muſt perſorme to their children, in their tender yeeres: nowe thoſe follow, which they muſt doe to them, when they grow to riper age.

1 Tim. 5. 10.

And

And theſe are, firſt, to bring them vp in ſome profitable and lawfull calling, by which, they may liue honeſtly, and Chriſtianly and not to be fruitleſſe burdens of the earth, clogs to their friends, and drones, that muſt liue on other mens ſweat, and can do nothing themſelues. So *Adam* did: though he had large poſſeſſions, to leaue to his ſons (for they had the whole world to be deuided amõg them, which was patrimony ſufficient) yet he would not let his ſons liue idlely, and ſpend their time vainely, as hauing nothing to do; but brought vp the one in husbandry, and the other in keeping ſheep: both profitable and lawfull vocations. The like is ſeene in *Iſaac*, who was a great man, and of ſuch wealth and power, that *Abimeleb* the King confeſſed he was greater and mightier then hee. Notwithſtanding all this greatnes, *Iacobs* bringing vp was not in idlenes & ſlouth, but he was exerciſed in husbandry, and had very good skill in ordering of cattell. And had it not beene for this, what would hee haue done then, when perſecution came, when he was forced to leaue his fathers houſe? If hee had done nothing before, nor could haue done any thing now, but eate, and drinke, & ſleep; who would haue giuen him entertainement, and where ſhould hee haue had maintenance on that price? But, hauing beene trained vp laboriouſly, and beeing a very good ſhepheard; though he was gone from his father, yet hee could take paines, and get his liuing ſo, that euery one would bee willing to haue had him, and the place where he came, was much the better for him. And *Iacob* himſelfe, though he were a very wealthy man, as being heire to *Abraham*, & *Iſaac*, which were both as great as Kings, yet would not ſuffer his ſons to take their eaſe, and liue without labour; but he brought them vp in an honeſt calling, ſet them to keep ſheep, and deale with cattell. By all which examples of good men, it appeareth, that it is the parents duty, to care, that their children be taught ſome honeſt trade, or manner of life; that, being graced ſo, they may be able both to maintain themſelues, and to do good to others alſo, and to the whole cõmon weale.

Children muſt be trained vp in ſome lawfull calling.

The ſecond duty to be performed, to their children, when they be more growne in yeares, is, to prouide for the diſpoſing of

Parents muſt diſpoſe of their children in marriage.

of them in marriage, and that in ſeaſonable and due time, according to the neceſſitie, and naturall inclination of their children, ſooner or later. And when euer it be, there muſt bee fit choice made in Chriſtian manner, nor for lucre, or reſpect of outward things, ſo much, as for godlineſſe and religion, that their daughter or ſonne may be ioyned with a ſon or daughter of God: and then they may looke for a bleſsing vpon the match, when it is in the Lord. Contrarily, the neglect of this dutie is oftentimes a cauſe of much miſchiefe; that, when parents be careleſſe to prouide for their children, either they defile their bodies with vncleanneſſe, or elſe intangle themſelues with ſome one or other, that is not ſo fit, & ſo grow to raſh precontracts, which cannot afterwarde ſo well be broken. And many other inconueniences proceede from hence, which might all haue beene preuented, by the wiſe prouidence of the parentes, if they had before conſidered, what the neede of their children, did require.

Mariage with vngodly perſõs

Others there be alſo, that when they do match their children, are ſo much carried away with the couetous deſire of outwarde things, as that, neglecting pietie, which ought to haue the greateſt ſtroke in ſuch matters, they beſtow their children vpon vngodly perſons, in whom they can ſee no ſigne of religion, nor ſparke of honeſty, but rude prophanneſſe, & all vnchriſtian behauiour, & are quite out of all acquaintance with God & good men: where, if they haue children, what ſeed can be looked for but an accurſed ſeede, that wil fill the world with ſinners, and ouerlay the earth with Apoſtataes? as it is ſaid of them in the old world, that when the ſons of God began to match with the daughters of men, & to make theſe ſtrange mariages, then there were Apoſtataes borne; ſuch Atheiſts as neither cared for God nor religion, but onely ſought to ſerue and ſet vp themſelues.

Parents ſhould lay vp ſomething for their children.

The third dutie of parents to their children of riper yeares, is to prouide for them. 2. *Cor.* 12. 14. They muſt behaue themſelues ſo diligently in their calling, and ſo wiſely in the diſpoſing of their goods and expenſes, as that they may bee able to lay vp ſomething for their children. But in this laying vp of goods for them

them, obserue alway these rules, both for the getting, & for the vsing, and for the disposing of them. First for the getting, let thē not be gotten by ill meanes, by fraud or cruelty, by craft & deceitful dealing: else they be riches of iniquitie, & then it is most certaine that they shall neuer prosper. *Prouerbs*, 10, 2. For no man can possibly set vp himselfe or his seed, by sinning against God, *Ahab* did not benefit himselfe when he got *Nabothi* vineyard vniustly, nay, this was both his and their ruine. And *Achan* thought, that, when he had gotten such a faire wedge of gold, and such good apparell, he should liue like a man, & make himselfe, & his children, for euer: but, in truth this consumed all, and brought him and them, and the whole family to a fearefull end; for the seede of the wicked shall be rooted out. Bequeath not then ill gotten goods to your posteritie, least you bequeath the curse of God with all: and that wil burne vp & consume all. As we may see before our eyes daily, and experience may speake in this case; Marke our incloſers, such as begin to ioyne house to house, and land to land (indeed house to house they do not long, for they pull downe most houses that come into their handes,) when they begin to vnpeople the countrie, and seeke to dwell alone in the land, is it not commonly to the ruine and downefall of their family, that it neuer lightly holdes out after to the third generation? And none doo come to a more fearefull and sudden ouerthrow, then they that seeke to inrich themselues, by this crueltie and oppression of others. Therefore either let it be well gotten, or it wil doe them no good: for it carrieth with it the plague of God, which wil doe more hurt, then all the wealth can do good. Psalm. 37.

Secondly, for the vsing, while one hath it, vse it well; bee not a slaue and a drudge for thy children, but let euerie one enioy his part and take his portion while hee liueth, and reioyce in Gods benefits with thankfulnesse and sobrietie. For it is a foule fault, that, becauſe men haue many children, therefore they will carke and care, and depriue themselues of all needful comforts of this life: whereas in truth children are an inheritance, and blessing, and not a burden to his family. And God saith, *Pſ.* 37. 26. that *A good man is mercifull and lendeth, and his seede enioyeth*

the blessing. Hee is merciful, first to himselfe: for mercy beginneth at home; hee wil not be afraide to take a good meale, and enioy Gods blessings because of his children, but is merciful in an honest cherishing of his owne bodie: and then hee is merciful to others also abroad, hee wil lend and doo good to whom he can: and doing so, then his seed enioyeth the blessing, they fare the better for it. For indeede those children are alway best prouided for, whose parents beare this minde; that they had rather trust God, then riches with their children; and make this their hope; when wee are dead, yet God is aliue. Indeede if God were dead, or should not looke to our children, though wee were liuing, yet wee might be affraide, and thinke they should bee vndone: but so long as God liueth, vse the good meanes we can, and hee wil prouide for the children of his seruants. Therfore, one should neither withold himselfe from any works of mercy, nor niggardly & pinchingly restrain himselfe of any necessarie thing, yea any comfortable delight, for his childrens sake.

3 Lastly, for disposing, let this bee the first and maine rule, That those bee vsed best which are best, and those haue most goods giuen them, that haue most grace in their hearts. So *Iacob*, had the blessing, though *Esau* was the first borne, and *Ioseph* had the double portion, though hee was the youngest, but one, of the twelue: for grace maketh the younger to be the elder, and sinne maketh the elder, the younger; therefore he was indeed the right heire. For euery one of the former tenne had stained themselues with some grosse sinne which did put them out, and therefore they were iustly disinherited. So *Salomon* was not *Dauids* eldest sonne, but he was the sonne of his age: yet he succeeded him in his kingdome, because there was great hope, that he would be more profitable to the Church & Commonwealth, then any of the elder: grace then must haue the first place, vertue must make the heire. Secondly, the other also must haue their portion proportionablie: not one all, and all the rest neuer a whit, as is the common practise, that the eldest must goe away with the whole, and the younger haue almost nothing, as though he onely were a lawfull child, and the rest not legitimate

mate: and hence groweth much hurt, and much heart burning, and emulation among brethren. Now God saith, that parents must lay vp for their children, not for one child onely. And others likewise offend in the disposing of their lands, that if they haue no heire male, but all daughters, the heritage must be put away from them, and giuen to some other: because of the names sake, that the name might continue. But how know you that hee shall continue to keepe vp your name? Or how knowe you that hee may not liue so, as that hee shal be a blot to your name, and to your selfe, rather then a credit? Why then should one, for a foolish regard of name, breake both Gods law, & the law of nature too? For God hath appointed *Numb*, 27. that if there be no sonne, the land and heritage shall be deuided among the daughters. And thus much for the duties both of parents and children.

Daughters should not be disinherited.

Now followe the duties of seruants and Masters. First, seruants ought to reuerence their Gouernours; and that both inwardly, and outwardly. The inward is commaunded in *Ephes. 6. 5. Seruaunts bee obedient with feare and trembling*, 1. *Peter. 2.* 18. *Be subiect to your Maisters with all feare.* 1. *Timoth. 6.* 1. *Let seruants count their Maisters worthie of all honour.* So that, it is not enough for a seruant to performe all outward seruices required at his hand, vnlesse he begin with the first duty, To haue his Maister in an high account, and to carrie a reuerent estimation of him in his heart. *Paul* in that place speaketh to Christian seruants, which had infidell and vnbeleeuing Masters: yet hee would haue them count such, worthy of all honour. Not that their infidelity did deserue to be honoured, but because they carried on them the authoritie of God, standing in Christes place, as his vicegerents in the familie. Because of Gods ordinance therefore, and his commandement laide vpon the seruant, hee must reuerence his Maister though an infidell. So that, euery Christian must make this firme conclusion, with himselfe; This is the Maister and gouernour that God hath appointed ouer me, and that stands in Gods roome vnto me: therefore in regard of his place, and the charge laide on me by God, I will highly and reuerently esteeme of him. Secondly, this reuerence must ap-

Dutie of seruants.

peare in the outward behauiour, and carriage of the bodie: elſe, to pretend feare in the heart, and to ſhew contempt in the behauiour, is nothing, but hypocriſie and falſhoode. Therefore the inward account muſt appeare, in our wordes and deedes. As, firſt, in not anſwering againe: if they be reproued for any thing done amiſſe, they muſt not haue a gaine-ſaying, proude, & vndutiful ſpirit; but in all good ſpeeches, & ſubmiſſiue carriage, manifeſt their inward reuerence.

But, contrary to this, is the vnreuerent behauior of moſt ſeruãts eſpecially to poore men. If the maiſter bee poore, and meane, and of ſmall account in the World, the ſeruants take themſelues for his companions, not as inferiours; they thinke themſelues not bound to ſhew any dutie of ſubiection vnto him, in ſtanding bare, in bowing to him, and riſing vp before him: whereas indeed, the poore mans ſeruant, is bound to be as dutiful to him, as if he were ful of riches; for Gods commaundement reſpecteth not wealth, and the outwarde things, but only his owne ordinance. Indeed, if rich maiſters did carrie the perſon of God vpon them; and the poore the perſon of an Angel, or ſome meaner creature, then it were ſome thing: but their commiſsion hath all one ſeale, and the authoritie in both is the ſelfe ſame; & he that wil reuerence a rich maiſter, & not a poore ſheweth himſelfe to be led by ſome carnall reſpect, and not by Gods commandement. Therefore, if ſeruants reuerence their Maiſters, they muſt not giue them froward ſpeeches, but euen outwardly ſhew their inward account: and the more baſe their Maiſters be in the World, the greater rewarde they ſhall haue from God, and they ſhew the more grace & truth to be in their hearts. For to reuerence a rich man, that will not beare contempt, but will take him downe and cruſh him, this the verieſt hypocrite may do, euen for his owne peace: but here is ſincerity, here is truth of heart and vprightneſſe; If, when the Maſter is poore, and meane, and of no reckoning in the World, then the ſeruant can reckon him worthy of honour, and ſerue him with reuerence, and yeeld to his authoritie, and giue him, ful allowance in all good carriage, how euer others doe debaſe and contemne him.

A ſecond thing outward; wherein ſeruants muſt ſhewe their reuerence to their Maiſters, is, hauing a care of their name, and not blazing abroad their infirmities. For this is a fault of many ſeruants, that, being hired to doe faithfull ſeruice, come as ſpies into the houſe, to bewray the infirmities of the family: and if they can finde a fault, or weakeneſſe in their gouernours, then out it muſt to the diſgracing and defacing of the Maiſter, and to bring an euill report vpon him. This proueth, that there is not that due account and eſtimation: for it proceedeth from a diſloyall, and vnfaithfull heart, to ſpeake ill of his gouernours. But, as reuerence muſt breed a lowly geſture, and good words to the Maſter; ſo it muſt alſo bring forth good ſpeeches of the Maſter, and a concealement (ſo much as may be) of his wants. And hauing theſe fruits, their reuerence is proued to be true, & vpright; not counterfait, or diſſembled.

The ſecond duty of ſeruants is, to obey the gouernours of the family. So the holy Ghoſt ſaith, *Col.* 3. 22. *Seruants obey your Maiſters in all things*, that is, in all things that are lawfull: for if the Maiſter command to lye, or ſweare, or breake the Sabbath, that is not to be done: but in ſuch a caſe it is better to obey God, then man. But in all indifferent and lawfull things, the ſeruant is to ſubmit himſelfe, and to obey. This obedience conſiſteth, both in doing things commanded cheerefully, and faithfully, as alſo with patience, and meekeneſſe, in ſuffering that rebuke, & correction, that ſhall be laid vpon him. 1. *Peter*, 2. 18. *Peter* commands to feare the Maiſter. But what ſay you, if hee be froward and churliſh? yet reuerence him ſtill. But he correcteth me vniuſtly? though he doe, beare it quietly, ſubmit thy ſelfe, and by how much the leſſe thou haſt deſerued it, the more reward ſhalt thou haue from God, if with a good and quiet heart, thou canſt bee content to endure it, till GOD releaſe thee of it. For if one deſerue ſharpe correction, and bee content to beare it, this is no thankes to him. When the thiefe hath ſtollen and robbed, then for him to be content to be executed, is no great matter; for hee is worthy of it, and hath deſerued it, and he ſhall haue it whether hee will or no, and euery man will put to his hand to helpe him to it: but if one haue done all good ſeruice with a good conſci-

ence, and diſcharged his duty faithfully, and be not yet kindly dealt withall, but for kindneſſe do receiue wrong; and, for a reward, ſtripes; then to ſubdue ones owne pride, to tame and maſter his fleſh, & in patience to recommend his cauſe to God, this is acceptable to God; this ſheweth a great meaſure of grace. And here, the leſſe reward the maſter giueth, god wil giue more, and Chriſt will recompence his maſters vnkindnes, with kindnes from himſelfe.

But, contrary to this is the dealing of ſuch, that, being bidden to do many things, wil do what they liſt; & being rebuked, murmur: if corrected, either ſeeek to reuenge, or reſiſt. This is a ſinfull and rude thing, not to ſubmit himſelfe to Gods yoke. And thoſe parents that haue children abroad, and heare ſuch things of them, let them looke to it betime: for certainly thoſe that be ſtubborne abroad, if they get a little more ſtrength, will rebell at home. And that parent, that will allow his child to take the ſtaff by the end when his maſter or dame comes to correct him, may look to find like reſiſtance, when euer themſelues ſhal haue occaſion to chaſtiſe him. But this is their excuſe commonly; I deſerue it not. But if nurture ſhould not be giuē til moſt ſeruants confeſſe they deſerue it, it ſhould neuer be giuen at all. For, as euery one is more curſedly wicked, and altogether rooted in ſinne, ſo he is more proude, and froward, and will leſſe yeelde himſelfe to be faulty. But, deſerue it, or not, euery one hath deſerued more at Gods hands by ſome other ſin: and this alſo he hath deſerued, that he ſhould be placed vnder ſo ſharp a maſter. And albeit we be vniuſtly dealt with, yet God hath deſerued that we ſhould ſuffer a little for his ſake, that ſent his Son to ſuffer ſo much for ours.

The third duty of ſeruants is faithfulneſſe, as is commanded Tit. 2, 10. that they ſhew all good faithfulnes. How is that? not pickers, or ſtealers, for that is vnfaithfulneſſe. The ſeruant then muſt be careful for his maſters good, and as thrifty and diligent in doing the works of his Maſters family, as if it were the work of his owne family, and for himſelfe. Let him looke that no ill gotten goods cleaue to his hands: for this is a foule treachery, when the Maſter giues him wages, & meat, and drink, & things due

due and fit, to become a thiefe and rob him. This is againſt the law of nature and of nations, to deceiue him that truſteth vs, and putteth confidence in vs.

Therefore this ſerueth to reproue ſuch as vſe to thieue, and filch, and conuert their Maſters good vnto themſelues: if euer they look for ſound peace of conſcience, they muſt make reſtitutiõ of all ſuch things. This is one thing then to reſtraine them, Let them remember, that how much ſoeuer they ſteale, ſo much they muſt reſtore, and the fifth part thereto: or if they keepe it, vnleſſe they repent they keepe Gods curſe with it, and a woe vnto their owne conſciences. Therefore they ſinne highly, that care not what loſſe they bring to their Maſter, if it bee ſecret.

Alſo another kinde of vnfaithfulneſſe is in riotous ſeruants, that can rid off no worke, but to eate, and drinke one another vnder the table, they be men of proofe for ſuch matters: but if it be to do any thing of good ſeruice to the family, that the maſter ſhould be the better for, here they can do nothing. Theſe be vnfaithfull: for they do not eate their owne bread, they liue thieuiſhly, for they liue out of a calling, and therefore haue no warrant from God to vſe any of his creatures.

A fourth duty in ſeruants, is, to ſerue God in their calling. For, admit that one do all the former, that he reuerence his Maſter in his heart, and neuer giue him an ill word, or ſhew a froward geſture, neuer diſobey him, nor be vnfaithfull, nor idle; but ſo carefull, that he would not robbe his maſter of the leaſt matter, in greateſt neceſſitie: yet all this will afford no comfort, vnleſſe one haue done it for conſcience, and haue ſerued GOD in it. This is the maine dutie, and pillar of the reſt, That one do it, not principally becauſe his maſter commands, but becauſe GOD commands: not becauſe his Maſters eye is vpon him, but becauſe Gods pure eyes behold him, either to puniſh him, if he do not his duty; or to reward him, if he do it faithfully. This is the chiefe point, at which, ſeruants muſt ayme: as is commanded *Epheſ. 6, 5. In ſingleneſſe of your hearts, as vnto Chriſt.* And there is great reaſon why they muſt chiefely ſeeke to pleaſe God, and not man. For if they ſerue God in their labours, they will be as diligent in their maſters abſence, as preſence; otherwiſe their o-

Seruants muſt ſerue God in their calling.

bedience can neuer be conſtant, but will be by fits and ſtarts, & hang only on the maiſters eye.

Secondly; if we ſerue not God, then we are ſtraight diſcouraged at vnkindneſſe, and breake out into theſe, or ſuch other paſſionate ſpeeches: here is no reward of my paines, no reſpect had of my labour. Indeed if we ſerue our maiſter only, we may truly ſay ſo oft times: but if wee ſerue God, and do it in obedience to God, he cannot at any time ſay, here is no conſideration had of my diligence; it were impious to ſay ſo, and to make God a lyar and vnfaithfull. But there is ſufficient conſideration and reward when one ſerues God: for then, if his maiſter do not recompence him, he (whom he ſerueth) will. As the example of *Iacob* ſheweth, he ſerued a couetous maſter, one that made no cõſcience of his promiſe (as this is the maner of a couetous man, not to care what promiſe he breaketh to a poore man) yet *Iacob* made conſcience of his duty, and endured his couetouſneſſe for twenty yeares ſpace and ſerued him with all his might, ſo that he was pinched by heat in the day, by cold in the night, and his ſleepe departed from his eyes, and if euer any thing were ſpoiled by wild beaſts, he made it good. *Laban* all this while did nothing but ſeeke to eate him, and to rauen all from him that he could. Then God commeth, and telleth him, that, though *Laban* was thus churliſh, yet he ſhould haue wages enough; and becauſe hee ſerued God, God would pay him, though man failed: and ſo he did, and that throughly and fully. For by Gods own hand and prouidence, moſt of *Labans* beſt cattel were turned to *Iacob*, and ſo he grew far more wealthy, and had a larger recompence then euer he looked for. So that, if in this caſe one ſerue two maſters, he ſhall commonly haue double wages. For God will encline the heart of his maiſter to fauour him, when he is faithfull, & himſelfe alſo wilfully reward him with aboundant bleſſings in his ſoule, and body, name, and poſterity after him. For no man euer ſerued God in a calling, but hee may aſwell pray for Gods bleſſing, and as ſurely looke for it, be the worke neuer ſo meane and baſe that he goeth about, as the Miniſter may, when he preacheth, praieth, adminiſtreth the ſacraments, or doth any worke of his calling.

The

The laſt duty of ſeruants is to pray for their gouernours, and for direction and good ſucceſſe in their buſineſſe. As, when *Abraham* truſted his ſeruant with a greate matter, namely to fetch a wife for his ſonne: he ſeekes by prayer to God to direct him, and to giue him a good proceeding and euent; and where God had bleſſed him, he giueth thanks to God accordingly. As he would not truſt his owne ſtrength, but calleth to God for aſſiſtance, ſo hauing obtained aſſiſtance, he giueth God the praiſe & thanks, as though the benefit had beene wholly for himſelfe. Seruants muſt pray for their Gouernours.

This confuteth thoſe, that neuer pray God either to bleſſe their gouernours, or to ſend good ſucceſſe to their own labours. And hence it iuſtly comes to paſſe, that they want many good things from their maſters, which they might haue, becauſe they performe not all the duties of a good ſeruant, in that they call not vpon God for their maſter. And thoſe are alſo to be reproued, that will be deſirous to be employed in their maiſters affairs and to haue buſineſſes committed to them; but they are ſo preſumptuous in a carnall confidence of their owne abilitie, that they run boiſterouſly & rudely vpon matters, not intreating the help of the great God, in things of great moment; and then it is iuſt, that God ſhould croſſe them, becauſe they take a courſe that he neuer ſanctified: and if they will not aske a bleſſing, is not it righteous, that he ſhould turne their wit into folly? and (though they goe about it prudently) croſſe, and ouerturne all their pollicy, becauſe they truſt more in pollicy, then in his bleſſing? The ſeruant therefore muſt craue Gods aſsiſtance, that he may vſe meanes, after a good manner, and with good ſucceſſe.

And an other vſe here is to be made of thoſe, which haue been ſeruants, but now are not. This is their duty to goe back, & ſee, wherin they haue failed in any of theſe things, and for that, aske mercy at Gods hands, and craue pardon; elſe they ſhal be lyable to theſe 2. euils: Firſt, that God may iuſtly plague them now for their former ſins; & ſecondly, that, as they failed in duty to their maiſters, ſo their ſeruants ſhall faile in duty to them: whereas if one haue repented, he may look & haue hope, that God in mercy wil ſo order his ſeruants hearts, as that they ſhall not recompence his owne euil vnto him, becauſe the bloud of Chriſt hath waſhed

waſhed it away. But ſuch as will pilfer & deale wickedly with their maſters; and not repent for it, & make ſome recompence, it is moſt iuſt from God that they themſelues ſhould bee ſpoyled and robbed. Thus much for the duties of ſeruants: the duties of the Maſter follow. For as God bindeth the inferiour to his duty, ſo he requireth that the ſuperiour bee carefull in his place and calling.

Duty of Maiſters.

What ſeruants they ſhould chuſe.

Now the Maſters duty conſiſts in two maine points: namely, in chooſing them with wiſedome and diſcretion, and in vſing them with a good conſcience. Now, for the chooſing: the chiefe point is, that they get ſuch vnder their roofe, as be the ſeruants of God: ſuch as haue grace and vertue in their hearts, and carry a good conſcience with them. This is confirmed by the example of *Dauid*, *Pſalme*, 101. where (by his owne practiſe) hee ſets downe a rule, how euery one ſhould order his family. He ſheweth, that for wicked perſons, tell-tales, proud perſons, ſwaggerers, ſuch as haue great lookes and no grace, hee would haue none of them, for his ſeruants; but thoſe that were religious, & vpright, euen ſuch ſhould ſerue him. And there is good reaſon, why men ſhould be carefull, to take none into their family, but Chriſtians: for if they be not faithfull to God, as ſure as God liues, they will neuer be faithfull to their Maiſter. For, all obedience and faithfulneſſe floweth from the firſt table, & begins there: but if a man neglect his duty, where he hath more bonds to ty him to it, he will be much more ſlack, where he hath fewer. Secondly, a wicked perſon is very contagious, and will infect the family, with his lewdnes, and euill behauiour. And indeed, many can tell by experience, that the ill example, and perſwaſions of one vngodly ſeruant, will do more harme to the houſehold, then all, that many good ſeruants can do, and ſay, wil profit them. So that to entertaine a wicked ſeruant is, euen to bring a leprous perſon among the whole, and a contagious man among the ſound.

Thirdly, a wicked perſon, doth bring Gods curſe vpon his Maiſters ſtate, and family. Euen as a good ſeruant hath Gods bleſſing, going with him (as wee ſee in *Ioſeph*, *Geneſis*, *Chapter*. 39, *Verſe*, 5.) So, when an vngodly perſon hath the managing

managing and ordering of matters, the curſe of God purſueth and followeth him. But ſhall I bee plagued and puniſhed, for my ſeruants ſinnes? Yea, and iuſtly too: for hee, that will receiue and retaine ſuch, into his ſeruice, as hee knoweth are open enemies to God, muſt needs open his doores to the curſe of God. So that, if one would not haue the curſe of God to reſt vpon his houſe, nor vnfaithfulneſſe in his ſeruants, nor his houſe poyſoned with that leaproſie, which onely the bloude of Chriſt can heale: let him take good aduiſe, in chooſing his ſeruants, whome he plants in his family. And thus wiſely men can deale for other matters: for, he that purpoſeth to haue good fruit wil not run to euery hedge, and from thence gather brambles & thornes, to plant & graft in his Orchyard; but if he hope for any benefit by his Orchyard, he will make prouiſion of the beſt graftes and ſiences, hee can obtaine. So, thoſe that be ſheepe-maiſters, and hope for commodity that way, will enquire and marke, out of what ground the ſheepe (they purpoſe to buy) come, where they were bred; and if they were bred in a rotten ground, eſpecially if they haue a rotten bleate, he will not think them fit for his fould, nor breed. Will one deale thus for his Orchyard, and for his ſheepe? and ſhould he not likewiſe conſider, in the planting of his family, when hee takes a ſeruant into his fould, out of what paſture comes hee? hath hee been brought vp in a rotten ground? in a place of diſorder, of riot, of ſwearing, of breaking the Sabbath, and ſuch like? and, hath he a rotten bleate? will he ſweare? wil he lye? will he ſpeake filthily? doth he looke like a ruffian? and will you yet venture on him? then you are a fooliſh maſter, and loue neither your ſelfe, nor your houſe nor children, if you take ſuch vnto them, that will either infect them, if they be not very good, or if they be, will vexe and moleſt them.

Therefore, here many maſters are to be reproued (that ſcorne to be admoniſhed of the miniſter concerning this choiſe) that vſe more care, by farre, in planting their Orchyards, and chooſing ſheepe to breede, then they doe in planting their family, and chooſing out ſuch ſeruants, as may bring glory to God, & profit to the Church, and be for their owne commodity alſo. Vſe.

And

And yet this folly raigneth in them farther, that of all men, they are moſt ready to complaine of ill ſeruants, and that neuer any, was ſo troubled as they with vntruſty ſeruants; that they muſt ſtill bee changing. As if one ſhould ſay, neuer any man had ſo bad an Orchard: Why? what is the matter? I ſee others haue Peares and Apples, and other good fruite, and I come to mine, and find nothing but Hippes, and Hawes, and Sloes: I pray you, what did you plant there then? Did you not ſet thornes & brambles? And can you looke for better commodity of ſuch ſtockes and ſiences? Therefore euen thank your ſelfe, and your owne folly, that could make no better a choyſe at the firſt. So theſe Maiſters, wil they take ſeruants at all aduentures, and then crie out, they be not faithfull? Let them blame themſelues then, that would not at the firſt ſee they were religious, before they entertained them. It is then a great and common fault among moſt Maiſters, that they haue no regard of grace and Religion: but if it be ſuch a one as will take little wages, and pleaſe him in euerie thing, & ſerue his luſt, they take him what euer he be, Papiſt, Athieſt, theefe, drunkard, or gameſter, without any exception: that is the leaſt part of their thought. But no man ſhal haue Gods bleſſing in his ſeruice, vnleſſe hee wil labour to haue ſuch about him as wil ſerue God.

The ſecond point of the Maſters duty is, in vſing { direction in matters of { Religion, Calling. / recompence: and that when they dwell { together / apart

Maſters muſt direct their ſeruants in matters of religion.

For direction in matters of Religion & Gods ſeruice, the Maſter muſt looke that they come to the publike aſſemblies in due time, and that they tarie it out, & ſit in a conuenient place, where they may heare and learne; and not in ſuch by-corners and obſcure places, where they ſpend their time in prating, or ſcoffing, or ſuch like. This is no direction in the Maiſter, when he lets his ſeruant come into the Church to proclaime their owne ſhame, & his diſgrace. Therefore, firſt he muſt deale with them plainly, You muſt ſerue God if you ſerue mee; and be religious in Gods houſe, if you wil haue any countenance in my houſe.

Secondly,

Secondly, for the workes, and buſineſſe of their calling, the maiſters direction is neceſſarie; and he muſt appoint the worke, and ſet euery one his place, and duty which he muſt doe, elſe the houſe may be full of ſeruants, and yet full of confuſion, and nothing be well done or in any good order. And this is commended in the vertuous woman, *Prouerbs.* 31. 15. that ſhee giues her ſeruants their portions of meat and of work. The Maiſter therefore (that the houſe may bee well ordered) muſt let euery one know his place and calling, and his taske; that the weaker may haue the weaker worke, and the ſtronger the ſtronger. For the Maiſter muſt conſider his work and buſineſſe, that is to be done, and what his ſeruants can doe, ſo that none of them may bee oppreſſed, nor any of them idle. For if either of theſe thinges come to paſſe, that his ſeruants be either ouer-burdened, or elſe may loyter, it is for want of good direction in the gouernour. The houſe might be inriched, euery thing might be done in good order, and would fall out in their iuſt and due compaſſe, when euerie one were diligent in his place, ſet to doe that thing, to which he was moſt fit. For want of this, it commeth to paſſe, that manie fooliſh Maiſters, when they ſee things fall out amiſſe, are readie to chafe and fret, and then they cry out, what diſorder? And ſo they may well enough indeed: for there is diſorder, and confuſion. But where begins it? Is it not from the diſordered gouernment, and gouernour? Becauſe he performeth not his dutie well, the others can doe no good. Like as if a fooliſh Pilot, at the ſterne, ſhould neuer giue any direction to thoſe in other offices in the ſhippe when, and what they ſhould doe, hee might ſweat and toyle himſelfe, but the ſhippe might be daſht againſt euerie rocke, and ſinke well enough, and all through his folly in want of guiding. But if the Maiſter be diligent in his place, to direct his ſeruants, and to appoint them what is to be done, then if they faile in their duties he may, and muſt let them heare of it. And if admonition, or rebuke will not ſerue the turne, then chaſtiſement, and correction muſt follow: for a rodde is for the fooles back, *Prou.* 19. 29. But alway in correction theſe rules muſt bee obſerued. Firſt, that it be not in paſſion, to eaſe ones ſelfe by the ſeruants paine, but with compaſſion to help him out of his ſinne.

Maiſters muſt appoint their ſeruants work.

Stripes muſt be giuen where admonition will not ſerue.

Secondly,

Secondly, that it be ioyned with prayer, or elſe it is not inſtruction, but reuenge. Thirdly, of ordinary and leſſer infirmities not to take notice, but to let them ſlip: as in *Eccleſ.* 7. 23. he ſaith, *Giue not thine heart to all the words that men ſpeake, leaſt thou heare thy ſeruant curſing thee*: for oft times, thy heart knoweth, that thou haſt curſed others. *Salomon* would not haue one giue too quicke an eare to marke the ill ſpeeches of his ſeruants, and hee addes a good reaſon: becauſe no man is ſo good, but his heart can tell him, that he himſelfe hath ſpoken as bad words againſt his gouernours, and betters. So that, ſith he himſelfe hath been iniurious to his ſuperiours, it ſhould make him ſomething to paſſe by the iniuries of his inferiours. Thus much for the direction.

Recompence to ſeruants.

The next part of the Maſters duty, to the ſeruant that dwelleth with him, is recompence. As he muſt be diligent in ſetting him to worke, and looking that he diſcharge the taske laid vpon him, according to his ſtrength: ſo there muſt be a recompence made: Firſt in wages, and that proportionable to his work, and performed in due time. The Maſter muſt not put off his ſeruant from day to day, to make him groane and ſigh to God, or elſe for need to theeue and ſteale from him.

It is a very diſhoneſt thing in the Maiſter, not to pay his ſeruants due wages, and that in due ſeaſon, keeping day, & in good tearmes, willingly and cheerefully. It is a moſt indigne and baſe thing, that the ſeruant ſhould ſee ſuch greedy couetouſneſſe in him, as to pay him with grudging; and ſo vnwillingly, that hee muſt be conſtrained to beg for it, as if it were an almes. And thus he diminiſheth his authoritie, and leſſeneth his reuerence exceedingly, when they can perceiue that he wholly ſerueth himſelfe, and is willing enough to haue as much worke done as may bee, but is very loath to part with any wages.

Seruants muſt be prouided for of meat in due ſeaſon.

A ſecond matter of recompence, is, in the dyet of his ſeruants: while they be wel and in good health, he muſt ſee that they haue wholeſome, and ſufficient food, and that in due ſeaſon, and conuenient time. For it is more then barbarous cruelty, for one to ride his horſe hard all the day, and at night to tye him vp to the bare rack without meat to repaire and ſuſtaine his ſtrength; hee

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were worſe then a beaſt that would deale ſo with a beaſt: but much more to deale thus with a man, that beares the image of God, and is redeemed by the bloud of Chriſt, as well as his Maſter; to weare him out, ſpend his body, and not allow him that nouriſhment that may renue his ſtrength, is more then barbarous and ſauage cruelty.

Therefore, while the ſeruant is in health, the Maſter muſt ſee, that hee haue all thinges neceſſarie for health and ſuſtenance: ſuch for qualitie, as is wholeſome; and ſo much for quantitie, as is ſufficient; that hee be no way pinched or weakened. Then if the ſeruant bee ſicke, hee muſt prouide, to his power, all good meanes for his health and recouerie, and for good looking to him, in time of his weakeneſſe. And this is noted as a matter of commendation in the Centurion, that when his ſeruant was ſicke, hee went to Chriſt, and tooke the beſt way, hee could deuiſe, for his helpe and eaſe. For the Maſter, in the ſickneſſe of his ſeruant, is to looke to the hand of God that ſmiteth him, and thereby to be humbled: for it is a chaſtiſement layde vpon him, that God, by his owne hand immediatly, ſhould turne thoſe into a burden and trouble to him, that hee did hire for his helpe and profit. and ſo hoped they ſhould haue beene. Therefore hee muſt ſubmit himſelfe to God, as well in obedience to him, as in a pittifull heart to his diſtreſſed ſeruant; bee diligent both to pray for him, and to vſe all lawfull and good meanes for his eaſe and ſuccour. Thus men will deale with very beaſts: If a Horſe, or Oxe (that, when hee was well, was very ſeruiceable, and by painefull trauaile brought in much profit vnto the Maiſter) bee diſeaſed by ſome ſore or ſickneſſe, hee will let him haue reſt, and looke carefully vnto him that hee want nothing, and take the counſell of ſome one that is skilfull in ſuch matters, for ſome drinch, or medicine that may helpe his cattell, and reſtore them to health. Thus men will deale with a beaſt: but what Maiſter almoſt can bee found, that doth not plainely proue that hee loues a beaſt, more for his commodities ſake, then a man for Gods ſake? For hee that will be content to bee at coſt and charges, and trouble alſo with his diſeaſed and ſicke Horſe, his ſicke ſeruant may lye and die, and hee will

Seruants muſt be cared for in time of ſickneſs Math. 8, 6.

neuer

neuer come at him, nor ſeeke any remedie for him, but rather increaſe his paines, by murmuring and grudging that hee eates, and drinks, and doth nothing but ſpend, and burden the family. And when Gods hand hath reſtrained him from working, and not his owne negligence; and oft times when he gets his weakneſſe by faithfull and painefull ſeruice done to him; then ſome are ſo cruelly and miſerably couetous, as that they will abate ſo much of their wages, as the time of their ſicknes comes to. And when he ſuffereth paine and griefe enough by his ſickneſs; then, he that ſhould looke to the healing of him, doth not onely neglect that, but alſo gleanes from him, and robs him of his wages, which is a double ſinne, and iniurie. So much for the duty of maſters to their ſeruants that dwell with them.

They are miſerable maſters that ſtop their ſeruants wages for the time of their ſicknes.

Now when they part, the maſters duty is, to look that he ſend not his ſeruant away empty, but doe ſomething for him according to the bleſsing of God vpon him by his ſeruants labour, & according to his owne ability. And look how much longer time the ſeruant hath beene with him, and how much more faithfull ſeruice he hath done to him, by ſo much more muſt he be frank, and bountifull, in reſpecting, and relieuing him.

Deut. 15. 13.

Contrary to this is the dealing of thoſe ſhifters, that muſt haue new ſeruants euery yeere: for that they either bee ſo bad themſelues, as none wil ſtay with them, longer then needs they muſt; or elſe they entertaine ſuch vngodly perſons into their family, as it is not fit that they ſhould tarie long in any place. And thoſe that take in ſuch manner of ſeruants, as deſerue no recompence, becauſe they imploy their labour about ſuch things, as the familie hath no benefit by them, but are fit onely to ſerue their Maiſters luſt, in vanity and fooliſhneſſe: for ſuch it is iuſt that though they dwell many yeeres in a place, they ſhould haue no reward giuen them, becauſe their labour hath brought no good to the family, no body hath beene a gainer, or bettered by it. But heere was a great fault on both parts: for both the Maſter was vnwiſe to giue harbour vnto ſuch vnprofitable companions, and the ſeruant was vnwiſe to ſpend his time and paines about ſuch baſe thinges, as could bee benefit to no body: and heere it is iuſt that both ſhould be loſers. But when one hath had a ſeruant that hath

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beene with him a long time, and done him faithfull ſeruice, ſo imploying his labour and ſpending both his dayes and ſtrength as that ſome profit and commoditie redounds to the houſe; and the maiſters eſtate hath been bettered by his carefull diligẽce: now by this profitable and long ſocietie they had together, the ſeruant ſhould grow to bee to him as a childe; and hee vppon ſo longe experience of his faithfull and louing cariage, ſhould put on the affection of a father to him. For indeede nature ſheweth that it is a ſhame for a man to put away his olde ſeruant, that hath worne out his body in his ſeruice, without beſtowing his liberalitie vpon him in ſome meaſure, according to his owne abilitie, and his ſeruants labours. But it is the cuſtome of moſt men nowe a dayes, (ſo wretchedly couetous are they growne) that they toyle their ſeruants while they can labour, and conſume their ſtrength and ſpend them out, and then when age comes, and the bones are full of ache and paine, and the bodie feeble and faint; they turne them out of doores, poore and helpeleſſe, into the wide world, to ſhift for themſelues as they can, and they muſt either beg or ſteale, or ſtarue for any relieſe they ſhall receiue from their maiſters in whoſe ſeruice they haue ſpent all their time and ſtrength. And thus it comes to paſſe, that many become thieues and vagrant beggers, through their Maiſters niggardlineſſe, that would not doe his dutie in beſtowing ſome proportionable and competent releeſe vppon them.

So much for their duties that bee further of from equalitie in the familie, as parents and children, Maiſters and ſeruants: nowe thoſe that are more equall are husband and wife: whoſe duties are either common to both, or more particular to either of them. The common duties are theſe.

Firſt they muſt loue one another with a pure heart feruently. This dutie both husband and wife muſt performe mutually one to another: which that they may the better ſtriue for, let vs conſider of ſome excellent commodities, that will proceede from this loue, and which indeede will ſhew in their practiſe, whether there be this loue or no. Firſt, this benefit will certainly

enſue, Where there is loue betwixt man and wife, they will be chaſt, and true hearted: ſo farre as they loue one the other truely, they are guarded from all ſtrange luſts, euen in heart, that they will not allowe any vnchaſt deſire, much leſſe any vnchaſt looke or action. For ſo in *Prouerbs*, 5, 19. 20. *Delight in thy wife, and reioyce in her loue: for why ſhouldeſt thou goe after ſtrange women?* As if hee had ſaide, Sure enough, if thou doe not loue thy wife, thou wilt looke after harlottes, or at leaſt art in danger to do it: but if thou loue thy wife truely, thou art ſtrengthened againſt a ſtranger.

Loue preſerueth chaſtity.

And ſo may it be ſaid of the wife, concerning her husband. For it is not the hauing of a wife, that maketh a man chaſte, and keepeth him from filthineſſe, but the louing of his wife is that that will keepe him. And ſo it is not the hauing of a husband that maketh a woman honeſt, and preſerueth her from adulterers, but it is the louing of her husband that wil do it. For many maried men, and women, liue filthily and impurely; but if they did loue one another, they were ſafe from that fault. This then is one benefit. It is a moſt ſure defence of ones chaſtitie to loue each other.

Another benefit, that conſtant loue will bring, is, that they ſhal be verie patient: abundance of loue bringes abundance of patience; for loue hopes all things, and ſuffers all thinges. And loue is not prouoked: but where there is little loue, there is little bearing, and little hoping, and there they bee quickly prouoked: vppon euery light and ſmal defect or fault, they growe to brawles and chafing: and then who euer was troubled with ſuch a husband, or ſuch a wife? Nay, they might rather ſay, who euer had ſuch an vnlouing and vnkind heart as I? For if there were that loue that ſhould bee, and in that meaſure that it ought, they would beare with patience and with meekeneſſe, ſuch infirmities, and would not be ſo quickely prouoked to bitterneſſe As the mother, that, in good earneſt, and without diſſembling, loues her little child, though it crie al night, & breake her ſleepe, and diſquiet her verie much; yet ſhee wil not throwe it out of doores, nor lay it at the further end of the houſe, but ſhee vſeth it kindly, and wil doe what ſhee can to ſtil it: and when it cries,

Loue breeds patience,

ſhe

ſhe will ſing, & in the morning they wil be as good friends as euer before, and ſhee feeds it, and tends it neuer a whit the leſſe for all the nightes trouble. One that were not acquainted with the loue of a mother, would wonder at it: did it not diſquiet her all night, and can ſhee be ſo merrie with it now? yea ſhee can; for ſhee loueth it, and hath forgotten all the nightes griefes, in the morning. And ſo indeede, could the husband and wife loue one another, with ſuch a pure and Chriſtian loue, they would beare much, and indure much, and not ſuffer their affections to bee diminiſhed. For loue is alway a breaſtplate againſt impatience, and diſtemper.

A third profit, that ſprings from loue, is, that it edifies, and ſeekes not his owne things: therefore if they loue one another, they will in all things ſeeke the good of one another. And then, if the husband ſee a fault in his wife, hee will admoniſh her of it, meekely and gently, and labour to bring her to amendment: and if ſhee ſee any fault on his part, ſhee will with all reuerence and humilitie tell him of it. But one the contrarie, where there is not loue, they will regarde their owne caſe, more then the ſaluation one of another. Then if the husband ſee his wife in any fault, he thinkes, Indeed it is a ſinne, but if I ſhould tell her of it, ſhe wil ſtraight be in a paſſion, and chafe. And ſo the wife; I confeſſe this ſinne is dangerous to my husbands ſoule, but if I ſhould ſpeake of it, hee is ſo heady, that hee would bee bitter, and furious againſt mee preſently. But now heare is a great want of loue in either partie. For, what though your wife will be in a paſſion? he that loues his wife, had rather ſhe ſhould be in a paſſion againſt him for a little time, then God be angrie with her for euer. And the wife that loues her husband, would more willingly ſuffer her husbands diſpleaſure for a while; for well doing; then that he ſhould ſuffer Gods wrath eternally, for ill doing. But for want of this Chriſtian and ſincere loue, they ſuffer grieuous ſinnes to growe and breake out one in another, which by wiſe and godly admonition might haue beene ſtaied and cured.

Loue edifies.

Loue armeth vs against iealousie,

A fourth fruit of loue is, that it armeth vs against iealousie and vniust suspitions. For all ill iealousie, and causeless suspition, ariseth of one of these two points: first, that one is, or hath beene wicked himselfe, and hauing beene faultie and naught, hee is readie to iudge others by himselfe, and to measure all with his owne measure; or else from a doting affection, that hee makes his wife a God, and this is not true loue. So when the wife dotes foolishly vpon her husband, and makes an idoll of him, then is shee quickely ready to be iealous, whereas true and sound loue, would worke the contrarie effect in her. So for matters of goods, hee that trusts in them, will trust no body with them, neither wife, neither seruants, nor children, nor any, but is alwaies suspitious: not becauſe they would not deale faithfully, but becauſe he makes that his God, and therefore is immoderately afraid to loſe it. But where there is a pure and feruent loue, that will cut of all needeleſſe miſdeemings, and cauſe vs to beleeue and hope all good of others. This is the firſt dutie that is common both to husband and wife.

Faithfulnes betwixt maried people,

The ſecond followeth, and that is faithfulneſſe; that both bend their wits, and all their indeuours, to the helpe each of other, and to the common good of the family. The husband muſt not follow his priuate pleaſure and delight, nor the wife her own eaſe and pride: but though by nature they could both bee content to ſeeke themſelues; yet they muſt ſtriue both to build vp the houſe, and to doe good one to another, and not hurt, becauſe they ſtand in the place of Chriſt to thoſe that are committed vnto them, both for their ſoules and bodies. Firſt then the husband and wife muſt be faithfull in their bodyes one to another; elſe they breake the couenant of God. For mariage is not a couenant of man, but a couenant of God: wherein the parties bind themſelues to him, & they be in recogniſance in heauen, to keepe themſelues pure and chaſt one to another. Then for other matters, there muſt be one purſe, and one heart and hand for the good of the family, and each of other. But now if the wife be waſtfull and idle, then ſhe (like a fooliſh woman) pulls downe her houſe. And if the husband be an vnthrift and

and consume and spend that idlely, and vainely (to serue his lust, or pride, or any other sinne) that might helpe his wife and family to liue plentifully & chearefully, this lauishing is a great vnfaithfulnesse; and hereby he brings many inconueniences vpon himselfe, and vpon all that depend vpon him. So much for generall duties belonging both to husband and wife. The particular follow.

The dutie of the wife.

And first, the wife must feare her husband; as is commanded *Ephes.* 5, 33. *Let the wife see that she feare her husband*, And 1. *Peter.* 3, 2. the Apostle requires a *conuersation with feare*. So if euer the wife will be comfortable, & profitable to her husband, and do any good in the family, she must haue a care of her hart, and looke that she carrie an inward feare to her husband. For, the husband is the wiues head, euen as Christ is the head of the Church: & euen as the Church must feare Christ Iesus, so must the wiues also feare their husbands. And this inward feare must be shewed by an outward meekenesse, and lowlinesse in the speeches, and carriage to the husband. As, in the place aboue named out of *Peter*, hee saith, they must be attired with a meek and quiet spirit: She must not be passionate and froward to him or to any of the family, specially in his sight, but she shold haue such a regard of his presence, as that shee should gouerne her tongue and countenance so, that it may not be offensiue or troublesome vnto him. And for her speech, neither whē they be kind and louing together, must she growe into grosse tearmes; nor, if any iarre, or offence come, rush into tart and sowre wordes, to ease her selfe vpon her husband, whom she should feare. Thus must she imitate *Sara*, and good women, as *Peter* saith; and in so doing, shee shall proue her selfe to be a daughter of *Sara*, a true Christian: But contrarily, if she behaue her selfe rudely, and vnmannerly in her husbands sight, to grieue him, and offend him, she failes in the first and maine dutie of a good wife, and so farre shal surely come short of all the rest.

First shee must feare her husband.

The second dutie of the wife, is constant obedience, and subiection. Now, in what things, and after what manner this obedience is to be performed, the holy ghost doth declare. For, in generall, there is no woman almost so rude, but shee wil yeeld

Wiues must be subiect to their husbands

that ſhee muſt obey her husband: but in the particular, and in the manner of it, there is the failing. Therfore the Apoſtle hath (to put all out of doubt) ſet downe both the matter and the manner. *Eph.* 5.24. *As the Church is in ſubiection to Chriſt, ſo let the wife be to the husband in all things.* For the things wherein ſhee muſt obey, hee ſaith, In all things; meaning, in all lawfull things. For, the Commaundement of the husband, is as it were the ſtampe of God ſet vpon the things commanded: and if ſhee rebell againſt his commandement, ſhee rebelles againſt God. The wife then muſt perſwade her ſelfe, that her husbands charge, is GODS charge; and when hee ſpeakes, God ſpeakes: and therefore ſhee muſt reſolue to obey him in all things.

Then for the manner, he ſaith, As the Church obeyeth Chriſt. Now, we know that the Church obeyeth Chriſt willingly, and cheerefully with a free hart: & though the things, which Chriſt commands, be oft-times contrary to our nature, & no whit at all delightful to the fleſh, yet the true Church will more ſet by his word, then her owne pleaſure, and haue a greater regarde to pleaſe him, then to ſerue the deſire of the fleſh. Therefore the wife muſt obey her husband in all things chearefully, and willingly, without gain-ſaying. Theſe be the duties of a worthy woman, of a daughter of *Abraham*, and a Chriſtian wife: which ſo farre as ſhe is careful to performe, ſo farre ſhe may looke, that her husband ſhould doe the dutie of a good husband vnto her: or if he doe not, yet God will reward her liberally. For ſuch a woman is much ſet by of God, and that not with an idle affection, that no bodie can ſee; but with ſuch a working loue, as ſhal ſhew it ſelfe by good effect, in plentifull bleſsings, on her ſoule and body, if ſhe can frame, for conſcience ſake to God, to yeeld a willing and free obedience to her husband in all lawfull things; and that with a meeke, and lowely carriage of her ſelfe, proceeding from an holy feare and reuerence of him, being in Gods ſtead. Now follow the ſpeciall duties of an husband, (for he hath not all theſe priuiledges for nothing) and thoſe conſiſt in two maine points.

1. Pet. 3.

Dutie of husbands.

In

In { Gouerning { cohabitation: to dwell with her, as a man of knowledge.
her wisely by { edification, by good { instruction, example.
performing all due beneuolence { maintenance, imployment.

First, for cohabitation. The first dutie of the husband, is, to dwell with his wife: that fith there is a neere and deare societie betweene them, and of all others the neereſt, (for ſhee is to him as the Church is to Chriſt, fleſh of his fleſh, and bone of his bone) therefore hee muſt be willing to haue his abode, to walk with her, talke with her, and let her haue all comfortable familiaritie with him: that ſhe may ſee, hee delighted in her company, and may well know, that of all others, ſhee is his moſt louing and welcome companion. And ſo in the lawe it was commanded; that the firſt yeare wherein any one is maried, hee might dwell at home, and reioyce with his wife for that whole yeare: what euer affaires of the common wealth, or wars were abroad, yet he was by Gods lawe freed; ſo that none might command his ſeruice from home, but hee muſt dwell with his wife, that ſhee might haue experience of his loue, and haue comfort by him: that, by longe continuance and ſocietie, their hearts might bee ſo neerely ioyned, as nothing might rend them in ſunder. Cohabitation.

This reproueth thoſe fooliſh men (indeed not worthy to cary the name of husbands,) that can take more delight in any vaine, riotous, and vnthriftie companie, and take more pleaſure in any lewd exerciſes, then in the ſocietie of the louing and kinde wife; that are neuer ſo merrie, as when the wife is abſent, and neuer dumpiſh and churliſh but with her. Such alſo as dwell with haukes and hounds, and drunkeards, and gameſters, not with their wiues: Theſe ſhall carrie the brand and name of fooles, ſo long as they haue no more care to preuent ſo much ill, and to do ſo much good, as (if they had any godly wiſedome, or loue to their wiues) they might. For, what do they, but throw themſelues into daunger? and lay their wiues open to Sathans temptations? yea, and giue

iuſt occaſion to them to thinke, that they loue them not? But they wil ſay, we muſt haue our delights, and follow our ſports. And why you, more then the wife? Might not the wife ſay, I muſt haue my delight alſo, and part of the recreation, aſwell as part of the trouble is mine? yet this would not be counted a good excuſe for a woman to bee ranging abroade; but they looke that ſhe ſhould accept their company, and be willing to be with them: and why ſhould not they then bee as willing to dwell with them, according to Gods commandement? So that the husband muſt dwell with his wife, and neuer depart from her, but vpon a lawfull and good calling, and cauſe: and then alſo, ſo, as that ſhe may perceiue, he doth rende himſelfe in twaine, and carrieth but a part of himſelfe, but ſtill leaues his heart at home with his wife.

Husbands muſt edifie their wiues.

Secondly, he muſt dwell with her, as a man of knowledge, and edifie her both by a good example, and alſo by good inſtructions. For his example, firſt he muſt carry himſelf ſo wiſely, and ſo holily, as that ſhe may ſee in him a patterne and image of grace, and wiſdome: he muſt be a glaſſe vnto her, by looking into which, ſhee may learne to attire her ſelfe in all holy diſcretion, and conuerſation.

Therefore he muſt neither be froward, teaſty, nor lumpiſh, for then he ſhall be hated: nor light, vaine, and fooliſh: for then he ſhall be deſpiſed. He muſt not be baſe, and niggardly; for then his baſe heart will breede a baſe eſtimation of him: neither muſt he be prodigall and vnthriftie; for then hee ſhall ſo pinch himſelfe with want and neceſſitie, as that he ſhall not be able to relieue and refreſh his family: and ſo he depriues himſelfe of his reuerence. For want of this wiſe and holy carriage, it comes to paſſe, that many can ſpeake much of the weakneſſe of women, and make large diſcourſes of the impotencie of that ſexe, when indeede it is long of themſelues. As if the head ſhould lead the body among briars and thornes, and daſh it againſt euerie wall, and then complaine of the hurt and frailtie of it: ſo, many fooliſh men, when they ſhould frame themſelues in ſuch ſort as they might draw their wiues to godlineſſe and reuerence by their example, they by rude and abſurd behauiour drawe themſelues

themselues into contempt, and put vndutifulnesse vpon their wiues, as it were perforce, and then are readie to complaine and exclaime of them, when they should rather crie out of their own folly.

Next, the husband must edifie his wife by instruction: for so 1. *Corin.* 14.35. the Apostle saith, *If women will learne, they must aske their husbands at home.* The husband then must bee so well furnished with sound knowledge, as that hee must bee able to teach his wife, and sowe the seed of Godlines in her conscience. And one speciall and chiefe part of wisedome in the husband, by which hee must learne to frame his instruction, is, to obserue those good thinges which he seeth in his wife, and to cherish them. For, nothing is more forcible to incourage a woman in any good thing, then that she perceiueth, that her husband doth marke & approue those good things which are in her, aswell as the faults, to reproue them. And for want of this incouragement, that men are continually chiding, & neuer go about to nourish any good thing: it falls out, that manie women, which by good vsage might be brought to goodnes, grow to great distemper & passion. And, as he must labour to increase the good things that are in her: so also, he must seeke to amend and cure those things that are faulty, wherein shee doth amisse: and for ordinarie infirmities, he must passe by them, onely praing to God for her. But if her soule be sicke of a disease that needeth physicke, & must haue a medicine, a wise gouernour will choose his fittest time, & consider the nature & disposition of his wife; that if she be of a gentle spirit, hee may vse gentle meanes, which will the do most good: but if she be of a more hard nature, rougher meanes must be vsed, & she must be dealt withall after a more round maner: but alway prouided, that it neuer be done in passion and before others, but with a quiet and mercifull heart, that she may see that he seeketh her saluatiō, & not disgrace; not to ease himselfe vpon her, but to conuert her soule. But, if the husband be violent in company to reproue, of bad he shal make her worse, and more alienate her from him; because shee seeth, that shee hath a foolish head, that is not a sauiour, but a destroyer. And for want of this diligent care in choosing time & place, & obseruing the nature of the party, it cōmeth to passe,

Husbands must obserue the good parts in their wiues.

How and when admonition must be giuen by husbands to their wiues.

passe, that rebukes, which in themselues are good, and ought to be performed, do more hurt, then good, because hee obserueth not where he dooth it; but reproues her before company, to which, he should not disclose his owne and her shame. And then also most vnseasonable and vntimely: for when she is out of temper, and passion hath alreadie ouercome her; then hee fals to administer his Physicke, as it were vpon a full stomacke, whereas he should patiently haue waited for a fit time, and not be so foolish, as when shee is gone, and anger hath ouercome her, then to looke, that shee should vpon a words warning, returne and come againe into her right minde, and vpon the suddein reforme all that is amisse. But what? shall one let his wife go away so, and take her course? No: hee must at that instant speake to GOD for her, when shee is not fit to bee spoken to. And after, when the coast is cleare, and all is quiet, then with a louing heart, and good countenance (and yet with plaine and euident proofes, and reproofes out of Gods Word) hee must shew her fault, that godly sorrow may bring her to repentance, and amendment. And, by these meanes, he may gouerne well.

Due beneuolence must bee giuen to the wife.

Another dutie of the husband, is, in giuing her all honour and due beneuolence: which stands in two things. First in giuing & allowing her all maintenance, and meete helps both for necessitie, and also for honest and Christian recreation and delight, so farre as his estate and hers require, and their abilities do afford. And he must do this willingly, liberally, and freely; not tarrying till it bee begged or gotten from him by importunate intreatie, as if one should wring it out of *Nabals* hand, like as if it were water out of a flint-stone. For this is a great suspition of want of loue: for loue is alway bountifull. And besides, it lesseneth the benefit by the one halfe, when it must be wrested, (as it were by maine strength) from him. Therfore he must consider, and before he be asked, prouide what he seeth necessarie for her, and what may be after a Christian sort delightfull vnto her, and present her with the gift. Euen as a father, that loues his child, will not tarry till the child come and beg apparell, or meate, but he doth cast before hand how to helpe him; &, vnre-

quested,

queſted, giues him things that bee needefull: much more then muſt he doe thus to his wife, which is the one part of himſelfe, and neerer, and ſhould be alſo dearer vnto him, then any other.

A ſecond worke, wherein this due beneuolence muſt ſhewe it ſelfe, is, in giuing her due imploiment; hee muſt marke and obſerue the gifts of wiſedome, and gouernment, or what euer elſe God hath graced her with, that he may ſet them on work, & imploy them. And hereby, hee ſhall ſhew his loue vnto her, and the confidence he puts in her. For, it is ſaid of a good wife in the *Prou. 31.* that *the heart of her husband truſtes in her*. And this is a meanes alſo to keepe her from diſcouragement, and idleneſſe: and beſides, it will turne to the great good and profit of the familie.

How an husbād may beſt keepe his wife from idlenes.

Which reproues the practiſe of many fooliſh husbands, that be buſie bodies, and will haue all come through their own hands; and then indeed nothing goes well through any hand, becauſe of this diſordered confuſion: As, if the Pilot would both holde the ſterne, and hoyſe vp the ſayle, & be vpon the hatches, and labour at the pumpe, and do all himſelfe, it muſt needs go ill with the ſhip: euen ſo, in the family, when the husband taketh all vpon himſelfe, it is the next way to ouerthrowe all. Therfore thoſe gifts that God hath giuen the wife, the husband muſt ſee them put to the beſt vſe: and then ſhe ſhall be a fellow helper to him, & bring a bleſsing vpō the family, by her labour. And ſo much for the duties of husbād & wife: which I do not ſo ſpeake of, as though it were in the power or nature of any man or woman, to performe them: nay, by nature, we be all inclined to the contrarie. The wife is naturally diſobedient and ſtubborn, prone to cōtemne & deſpiſe her husband: & he is readie, either to be out of her cōpany, without cauſe; or being with her, to be light and fooliſh, or elſe ſowre & churliſh, & to do her hurt by his example, & make her worſe, rather then better: & both of them are deſtitute of all true & ſpirituall loue, one of the other. But God ſhewes theſe duties in his word, to the end, that we ſeeing our ſins & our weaknes, might bewaile our wants before God, & beſeech him that requires theſe things at our hands, to work theſe graces in our hearts: and as he hath giuen vs theſe good commande-

mandements, so to giue vs good hearts to keepe the commandements. But, if any be so blind and so vnacquainted with the wickednes of his own hart, as that he dreameth of some strēgth in himself, to do these duties: it is certain, he neuer did performe any of them in truth, nor shall euer, till he do lament his wantes with vnfained griefe before God, and desire him to make him obedient, as well as to giue him a charge of obedience. And thus much for priuate persons; as namely parents and children, masters and seruants, husband & wife. Now follow the duties belonging to publike persons; as also what they ought to performe to such as are committed to their charge, which are either in { Church, or / Cōmon-wealth.

In Church, as { Minister / People } In Cōmonwealth, as { Magistrate, / Subiect.

Duties cōmon to minister and people. Phil. 1. 9, Col. 1, 3. 9, 1, Th, 3. 2, and, 2 12, 2, Th, 1. 3, 11,

Now the duties of the Minister & people, are, either common, or speciall. The common duties, which mutually belong to thē both, are, to pray one for another, & to giue thanks one for another. That the Minister ought to pray for the people, the example & practise of *Paul*, for the *Phi. Col. Thes.* doth declare: for whom he gaue thanks to God, & prayed day & night, for their encrease in all good graces. Hereby, then, Ministers must learne to pray to God in secret, for the flock cōmitted to their charge, that God would pardon all their sins, & heale their natures, and make his doctrin effectual to work grace in their harts. And thē, if God haue heard his prayer, & blessed his preaching, to cōuert the hearts of his people, and to saue their soules, he must not let this slip, but mark & obserue, & return thanks to God for it. So, 1. *Sam.* 12, 23. the people being terrified with the extraordinary thunder (being thē a manifest tokē of Gods displeasure against them) & seeing their sins, come to the Prophet *Sam.* and desire him to pray for them: his answere is, *God forbid that I should sin against God, & cease praying for you*: shewing that it is a great sin against God in the Minister, if he be not frequent in prayer for his people. So that, though the Minister study diligently, preach painfully, & walk religiously in al good cōsciēce: yet if he pray not to God, & beseech him earnestly to amēd their faults, & to cōuert their soules, & do not also giue thanks, whē he perceiueth

Ministers must pray in secret.

Ministers must be thankful for blessings bestowed on their people.

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any good thing wrought in them, and pray for the continuance and increase of it, hee doth sinne against God, and faile in a speciall dutie that he owes to his charge. For, all planting and watring is in vaine, vnlesse God giue the increase. And howe can he expect any blessing of God, vnlesse he do, both often, & earnestly, seeke for it, and render most heartie thankes for it, as he findes it granted. 1. Cor. 3, 7.

And likewise, that it belongs to the people to pray to God for their minister, it is plaine, *Heb.* 13, 18. where this commaundement is giuen; *Pray for vs: for we are assured that we haue a good conscience, &c:* And *Paul* to *Philemon* saith, that hee hopes through their prayers to be giuen vnto them. And 2, *Thes.* 3, 1. he wils them to pray for him, that the word of the Lord might haue free passage, and that he may be deliuered from vnreasonable men, 1. Tim. 2. 1. hee wils that prayers be made for all in authoritie, that as God hath set them ouer vs as gouernours, so hee would gouerne their hearts, and order their proceeding aright. People must pray for their minister.

This reproues those people that a long time haue liued vnder a ministery; but al that space cannot say that they haue once offred vp a true and heartie prayer to God for their pastor, that he might bee furnished with gifts for the discharge of so great and waightie an office, and haue neuer made request to God in his behalfe, to open to him the doore of vtterance, that hee might deuide the word of truth aright; to be with his meditations, and direct his tongue, that hee might speake to their consciences, and for their edifying. And againe, if at any time God hath powred downe more plentifull grace vpon their ministers, that he hath been better stirred vp to teach them, and hath spoken with more power and zeale then ordinarie, more earnestly reprouing their sins, and exhorting them to repentance; yet they take it but as an ordinary thing, and let it passe without any notice, as though it were not any mercy of God to them to prepare the ministers mouth to speake to their conscience. And because they be thus slack in desiring, and negligent in thanksgiuing for so great a fauour, God doth iustly deprive them of a great part of the blessing, because they haue carelessly omitted

ted ſo great a part of their dutie. So, for the miniſters of the word, many there be that can ſay, they haue preached many ſermons, and deliuered many doctrines and admonitions to their people; but who of many can ſay, as *Ieremie*, 13, 17. *My ſoule ſhall weepe for you in ſecret*? If publike preaching cannot preuaile, I wil trie what priuate weeping can doe: and if I cannot moue them (by ſpeaking to them) to amend, I wil moue God with many teares in ſecret to conuert them. And thus much for the common duties of both. The particular follow. And firſt of the people.

The people muſt reuerence their miniſters,

The firſt thing that the people muſt performe to their miniſter, is to haue him in reuerent account & eſtimation. And this is cõmanded. 1. *Theſſ*, 5. 12. where the Apoſtle giues this charge: *Now I beſeech you brethren, know them that labour among you, and that are ouer you in the Lord, and admoniſh you, that you haue them in ſingular loue for their workes ſake.* As if hee had ſaide, I ſpeake not this ſo much for the Miniſters ſake (for whether you loue him, or account of him or not, ſo long as God accounts and eſteemes highly of him, hee is well) but I deſire you, euen for your owne good, that thoſe faithful men, to whome God hath giuen the ſpirit of grace and wiſedome, and whom God hath ſet to watch ouer your ſoules, may not be forgotten and neglected among you, but take knowledge of them, and obſerue them & that for their workes ſake, For in truth they of all men deſerue moſt to be regarded and accounted of, in reſpect of the profit that they bring, and the worke that they performe. Which howſoeuer it ſeeme not outwardlie ſo commodious, yet inwardlie it is pretious, and bringes vnſpeakeable peace vnto the ſoule. For vnto them is committed the word of reconciliation and life, and they are made diſpoſers of the treaſures of God, that bring comfort and reioycing to the heart. If then they be meanes to communicate all heauenly and ſpiritual graces vnto you, if they helpe you to heauen, if they purge the ſoule, and build vp in faith, if they beat downe ſinne, and ouerthrowe the power of Sathan in you, ought you not to loue them, & that for their worke, and your profits ſake? But many there bee that make no ſuch account of him, and why? becauſe they feele noe

2. Cor. 5. 18.

ſuch

such needle of him, they see no necessitie of his labour, but that they may well spare him, they can see no good he doeth. And no wonder they can see none, to whō nothing seemes good, but that which serues their flesh. For, as they account of him, so they profit by him: and iust it is from God, that as they despise his Minister, so God should despise them, and make them fruitlesse hearers of that word, which in better mindes, wants not a most excellent fruit, according as Christ hath said, *Hee that despiseth you, despiseth Me: and he that despiseth Me, despiseth him that sent me.* If they despise God, how can they reuerence the man of God?

And hence it is, that young and vaine persons, in many places, are growne to that height of impudencie and shamelesnesse, in sinning, and standing for sinne, as they dare set themselues against the Minister of God, and oppose their life, of purpose, against the doctrine, and stand as stiffely for the dishonouring of God, and the breach of his law, as he can stand for his law: whose life is nothing but a disgracing of the Ministerie. For, in publike viewe of the World, they gaine-say that by practise which was taught publikely: and euen while the reproofe is yet fresh, and scarcely ended, then, in the heate of their raging lust, they fall to that which was forbidden by God, and by his Minister reproued. But how comes fooliſh youth to be thus impudent, but that they are animated by the froward example of elder persons? As those young Children that mocked *Elisha* the Prophet, how could they speake so basely, and so contemptuously of the reuerend man of God, but that they had vsually heard such things at home by their gouernours, and must needs vtter them when they come abroade? But was not this their boldnesse met with? did not God pay them home though they were but children? Two beares came out of the wood, and slew 40. of them. For, when they dare professe themselues to be aduersaries to the man of God, and to the lawe of God, they must needs faile in all other duties: despising the person, they must needs neglect the doctrine, and not receiuing the preacher, they cannot take good by his preaching. The Minister of God then ought to be esteemed, not according to his coats & wealth, but according to the singular work performed by him, and the holy calling which he is called vnto.

A speciall reason why some yong mē grow shamelesse to withstand their Ministers.

2. King. 2. 23

The

The people must obey their ministers doctrine,

The second dutie of the people, is, to obey the doctrine of the minister, taught truely out of the word of God, This is commaunded, *Heb.* 13.17. *Obey them that haue the ouerſight of you, and ſubmit your ſelues, &c.* Hee wils them to obey their miniſters, namely in doctrine: and hee addes the reaſon; becauſe they watch for your ſoules. Sith they ſtand vpon their guard, to defend your ſoules from deſtruction; therefore ſubmit your ſelues and obey not ſo much the men, as the doctrine and inſtruction deliuered out of Gods word, by their miniſtrie. And ſecondly, if you do not this, you ſhal be ſo farre from giuing ioy to the heart of your miniſter (which good people ſhould doe) as that you ſhall pearce his ſoule with ſorrow, and cauſe him to eate vp his heart with griefe. For, what greater anguiſh can come to the miniſters ſoule, then this, that, when he exhortes his people to holines, they be vnholy; he teacheth them to be ſpiritually minded, and they be ſet altogether on the world: hee ſhewes them, that they muſt rule themſelues & families, after the law of God, and they followe their owne luſt. This (of all affections) doth moſt wound & breake the heart of a godly and faithfull miniſter, that in loue to his flocke, preacheth Gods worde ſincerely vnto them. But (will ſome ſay) what neede wee care for his griefe? Nay, this is it, that many deſire, and wiſh nothing more, thē that they could but know how to vex the miniſter But (ſaith the Apoſtle) make not ſo light account of grieuing the miniſter, for that is not profitable for you, hee hath the ſorrow of it, but you the loſſe: he is driuen oftener to run vnto God, by your ill intreatie, and to ſeeke for the loue of God, when men do neglect him: but in the meane while hee cannot, with that ſpirit & courage, pray to God for you, nor ſo powerfully and chearefully preach the word vnto you.

1. Heb. 13. 17

paiment of tithes onely, is no full diſcharg of all our dues to the miniſter

This reproues them that bragge of their good dealing with the miniſter, and thinke they pay him all his dues, and doe their dutie as wel, as any, and take it as a wronge, that the miniſter eſteemes not of them, as well as of others. But what dutie is it, that they performe? Doe they obey the Goſpell that hee preacheth, and ſubmit themſelues to his doctrine? This is the chiefeſt dutie: and where this is not, there is no dutie done, worth thankes:

thankes: vnleſſe they be conuerted, they doe not pay the miniſter his due. For a faithfull paſtor, and a man of God, regardes not ſo much the tithes, and the fleece, as the ſaluation of their ſoules. He comes (as Chriſt ſaith) to *Peter*, to be a fiſher of men: and, if they will not be drawen out of their luſts and ſins by his preaching, they faile in the principall duty. For, he that neglecteth obedience to the doctrine of the Miniſter, is an ill ſheepe, and vngodly perſon; ſhew what kindneſſe he will to the perſon of the Miniſter.

To yeeld maintenance.

The laſt duty of the people to the Miniſter, is to yeelde ſufficient maintenance vnto him, both for his reliefe and ſuſtenance, as alſo for his defence againſt the wrongs of ill diſpoſed perſons. And this is commanded, *Galathians*, 6, 6. *Let him that is taught in the Word, make him that hath taught him partaker of all his goods. Be not deceiued, God is not mocked, &c.* Where, willing them that are taught, to prouide for the maintenance of the Miniſter, he meets with the common corruption of men, that think all is well gotten, that they can defraud and deceiue the Miniſter of: and therefore carnall men are neuer more wittie in any thing, then in withholding his dues: but hee ſaith, Be not deceiued. As if he had ſaide, You thinke to deceiue another; but indeede you ouerreach your ſelfe: your ſelues be deceiued at the length. For, though this cunning dealing may happily be hid frō men, and done ſo cloſely, that it ſhall not be knowen, yet God will not be thus mocked; he ſeeth & knoweth mens fetches well enough: there is no cloaking with him, that ſearcheth the harts. For if you deale thus wrongfully, make account, that, as you ſowed, ſo you ſhall reape; ſuch as your ſeeding was, ſuch ſhall be your haruеſt: this your corrupt & vniuſt dealing ſhall, in the end, bring much diſcomfort to your ſelues. And in another place the Apoſtle ſaith, *If they giue you ſpirituall things, is it a great matter, that they receiue carnall?* and *thoſe that ſerue at the altar, liue by the altar*. So that, it is the peoples du tie freely and without grudging to help the miniſter with ſuffi cient allowance for matters of this life.

The people ſhould defende their miniſters againſt the wrongs of ill men.

Laſtly, they muſt giue him aſsiſtance, againſt the wrongs of bad men: as is noted of *Aquila* and *Priſcilla*, *Rom*, 16, 4. that they

they ſtood for *Paul*, euen to the hazard of their owne liues. And that was not a thing that he alone ſtood bound vnto them for, but in ſo doing they deſerued thāks of the whole Church, which receiued good by his miniſtry. And if this duty were carefully performed, perſecutors would not be ſo bold and audacious, to moleſt & trouble the Miniſters, & faithfull men of God, as they be But it comes oft ſo to paſſe, that, though the paſtor be in all things faithful to his power, and beare ſuch a loue vnto his people, and that hee would part with his life to do them good: yet, let but ſome vile perſon, of a wicked & vngodly life (as indeed the deuill neuer lackes ſuch inſtruments to vexe GODS Miniſters) let ſome baſe lim of the diuell ſtep forth to ſet himſelfe againſt the Miniſter, and to perſecute him, many in the congregation wil be ready to ioine with him, and haue their hand in, as deepe as any. And for others of the better ſort, what courage haue they to ſtand for him, and to defend his good cauſe? whē will they open their mouthes in his defence? or put themſelues into any trouble to procure his ſafety? but are ready to ſay, It was his want of diſcretion, he was too haſty and vnaduiſed, he might haue kept himſelf quiet. And thus, either becauſe they be daſtardly & dare not, or malitious & will not, almoſt none can be found that wil ſtand in the maintenāce of their faithfull Miniſter, againſt the fury & malice of Sathan, & his members, wicked perſecutors. But this is a grieuous fault: for if any had a good friend to whō he were much beholding, & of whom he had receiued many benefits, no man almoſt is ſo cowardely and baſe minded, but if he heard one raile vpon him and abuſe him, hee would take courage to ſpeak for him, & for his credit: but who almoſt can bee found, of many in the pariſh, that can afford a good word for the Miniſter? Nay, are not moſt of this mind, that if he be moleſted, they thinke, all is loſt that fals beſide? Thus much for the duties of people; the Miniſters particular duties follow:

Particular duties of miniſters to their people,

The firſt is to be a good example & patterne vnto his people, in loue, in faith, in patience, & in euery good work. As 1, *Tim*, 4, 12. *Let no man deſpiſe thy youth*, ſaith *Paul*. Yea but, might *Timothy* ſay, How can I ſtay them? He anſwers, ſhew thy ſelfe an example

ple to thoſe that belieue. This then is cõmanded, as a duty that gains the Miniſter great reuerence & account in the harts of his people (& keeps him frõ contempt) that the light of God ſhine forth in him, & that they may ſee the graces of the holy ghoſt in his conuerſation. And therfore alſo the Apoſtle ſhewes how he muſt gouerne his ſeruants, and order his children, & his whole houſhold; elſe if he lay load of doctrine vpon others, & do nothing himſelf, they may ſay, *Phyſition heale thy ſelf; & pull the beam out of thine own eye, thou hypocrite.* And this wil make all his preaching fruitleſſe & vaine: for he that cannot gouerne himſelfe & his own family, how is it poſſible, that he ſhould order his flock aright? Therfore he muſt ſhew his firſt skill in gouerning himſelfe and thoſe that be neereſt vnto him.

The next duty of the Miniſter is to preach the pure Word of God, in ſeaſon and out of ſeaſon; to feede the flocke diligently and faithfully, to prepare and deliuer ſuch holeſome doctrine, as may nouriſh the ſoules of his people, to diuide the Word of Truth aright, to ſpeake to the capacity and conſcience of his hearers, in all diligence and faithfulneſſe, not making merchandize of the Word & Goſpell of Chriſt; that ſo his people may be prepared as a fit & pure Virgine, to be married vnto Chriſt. And ſo far as he doth theſe things, namely that in doctrine and example he go before the flocke, ſo far he may looke for duty at their hands: or if they performe it not, yet he may ſay as *Iſaiah* did, 49. 4. *My iudgement is with the Lord, and my work with my God.* And thus much for thoſe ſuperiors which haue authority in the Church, and their inferiours. The ſuperiours, and inferiours, in common wealth, follow: and thoſe are Magiſtrates & ſubiects.

The firſt dutie of the Subiect is ſubmiſſion both inwarde and outwarde; In heart to reuerence, and outwardly to obey the Magiſtrate. And this is commanded, *Romans* 13. *Let euery ſoule be ſubiect to the higher powers.* He commands not only a bodily ſubiection, which may be in many rebellious perſons that reſiſt authority, and ly open to the curſe of God for this ſin: but an inwarde ſubmiſſion of the ſoule, as vnto a ſparke of Gods authority, and an appointment of his. For if this inward be

not firſt, the outward will faile vpon euery light occaſion.

Subiection. There muſt be alſo an outward ſubiection, in obeying their commands, ſo far as they command lawfull things. As *Tit*, 3, 1. *Put them in remembrance that they be ſubiect to all in authority, and obedient.* But if it ſo fall out, that the Prince, or any in authority vnder him, command things vnlawfull, againſt the commandement of God; then indeede wee muſt with *Peter* ſay, *It is better to obey God then man*: but yet ſo, that we be cõtent to beare any puniſhment that ſhall be laide vpon vs, euen to death it ſelf. Act, 4. 19, 20. As *Daniel*, when the king made a wicked edict, would not yeeld vnto it: but yet he was content to yeeld to the puniſhment with patience, and neuer went about to gather a power againſt the king, in his owne defence. And the three children would not preferr *Nebuchadnezars* commandement before Gods, neither yet did they by rebellion ſeeke their owne deliuerance; but quietly gaue vp themſelues to death, expecting helpe onely from God. So that, if the Magiſtrates commandement be lawfull, the ſubiect muſt obey: but if he require an vnlawfull obedience, he muſt not rebell, but ſuffer the puniſhment, without grudging euen in heart: as *Eccleſiaſt*: 10. 20. *Curſe not the King, no not in thy thought, nor the rich in thy bed-chamber. For the foules of the ayre ſhall deſcry it &c.* as if he would ſay: Though the king or thoſe in authority, vnder him, do thee wrong, yet allow thou no miſchieuous or wicked thought againſt them: For if thou do, God will bring it to light. But if the King be vniuſt and wicked, then we muſt pray to God to conuert him, as Paul cõmands, 1, *Tim.* 2. 2. that as our ſins haue brought an ill gouernour ouer vs, ſo our praiers may either remoue or better him. The firſt dutie then is ſubiection, without gainſaying.

Paiments, Rom. 13. The ſecond is to pay their dues, willingly and freely without diſcontentment, as *Paul* ſpeakes; *Tribute to whome tribute, cuſtome to whome cuſtome*, and what euer payment elſe is neceſſary for the maintenance of their eſtate; partly that they may be able to repreſſe rebels and enemies: and partly, that (hauing ſufficient maintenance from the people) they may not be diſtracted, but bend their whole indeauour to the good gouernment and protection of their ſubiects.

Let

Let vs now conſider the duties of the Magiſtrate. For, he hath his charge to: and much is required of him, to whom much is giuen. Magiſtrates duty.

Firſt then his dutie is, to looke to godlineſſe, that religion, and the pure worſhippe of God be confirmed and maintained in his land. As 1. *Timothy* 2.2. *Paul* willes to pray for thoſe in authoritie, *that we may liue a godly life vnder them.* Firſt then, the magiſtrate according to his place, and the authoritie thereof, muſt haue a care of godlineſſe: and looke that the holy ſeruice of GOD be ſet vp, and all falſe and idolatrous worſhippe ſuppreſſed: And this did the godly and Chriſtian Kings in former times: As *Hezekiah* and *Ioſiah*, whoſe greateſt care, and firſt worke, was to pull downe all Idols, and to exhort and command their people, to practiſe the pure and holy religion of God, according to his word. And where this is not done, the duties of the ſecond table muſt needes be neglected. Religion.

The ſecond dutie of the Magiſtrate, is, to maintaine peace and quietnes, to prouide for the vnitie & concord of their ſubiects: as in the ſame place of *Timothy, that we may liue a godly life, with all peace and quietneſſe.*

Now, they muſt prouide for peace, by pulling downe and repreſsing the wicked with their authoritie; and alſo by maintaining and defending the innocent, and rewarding the good. For, vnleſſe the Magiſtrate vſe his power and ſhewe his authoritie againſt ſinners, they will be practiſing and ſtirring againſt Gods Children. The ſerpent wil be nibbling at the heele, darkneſſe will hate light, and the dogges will bee worrying the ſheepe. The diuell driues them, and needes they muſt be troubleſome, as he their Captaine is. For, an ill conſcience is alwayes fierce: and not hauing the peace of God to quiet them, they cannot be quiet. Peace.

What courſe or way muſt bee taken then? The Magiſtrate muſt make them quiet, by turning the edge of the ſworde againſt them; he muſt repreſſe them, and let them ſee, that if they be troubleſome, it ſhall be to their coſt, they ſhall trouble themſelues. And this wil ſomething bridle them; that good men may haue ſome reaſonable peace by them.

Honesty, 3. The third duty of Magistrates, is, to procure honesty, as in the same place of *Timothy*, the Apostle speakes. Now, this they must doe, by remooving all lewde practises and persons, and those things, that are occasions to them; as stewes, houses of filthinesse, and houses of gaming, which are meanes to prouoke men to much lust and vnthriftinesse, contrary to ciuill honesty and good manners. These things the Magistrate must reforme, so farre as his authority will stretch, or else he is not faithfull in his place. And this is commended in *Asa*, that he put the *Sodomites* out of the land. An other point of honesty is, to take order for the poore, in good sort. First, for rogues and runagates, that being strong and lusty, make begging and wandring their trade of life; that they be seuerely punished and set to worke: that no maintenance or allowance be giuen vnto them without punishment, vnlesse they will settle themselues to labour: for (so the Apostle speaks) *He that will not worke, let him not eate.* And, what more dishonest thing can be in a christian cõmon-weale, then that such men should bee permitted? which fill the land with sinne, making their life nothing else, but a continuall practise of filthinesse, theft and idlenesse (which are sinnes of *Sodom*) that liue without calling, without magistracie, without ministry, without God in the World, that neither glorifie GOD, nor feruethe Prince, nor profit the common-weale: but are an vnprofitable burden to the earth, and a blot to the state, and (as droanes) liue on other mens labours, and on the sweat of other mens browes. These filthy persons, and vnprofitable generation, this refuse and offscouring of the worlde, must be purged away by the hand of the Magistrate: in whose hand there is power, and to whome God hath for this intent committed the sworde, that they may eyther cut off, or amend such rotten branches. And this the excellent and worthy example of *Iob* sufficiently confirmes: who though hee was aboundant in mercy, and in all liberalitie to the poore & needy (whose necessitie, and not idlenesse, made them stand in need of his helpe) so that he was an eye to the blinde (as euery good man and Magistrate, especially, ought to be) and a foote to the lame, &c: Yet for these wicked persons, hee so hated their sinne

1, King, 15, 8. Rogues must be punished.

1, Thes. 3, 10.

Iob, 30, 1, 2, &c.

ſinne, and puniſhed ſo ſharpely their perſons, as that they had rather flye to the wilderneſſe, and embrace the rockes, lye among the buſhes, and eate the Iuniper rootes, then be ſeene in that place where *Iob* had anie thing to doe, or come within the limits of his authority: yea ſo infamous were they growne, that men ſhouted at them, as at a thiefe: and they were almoſt quite baniſhed from the company of men. And he giues this reaſon, they were villaines, and the ſonnes of villaines, more baſe and vile then the earth, they treade vpon. This ſentence the holy Ghoſt giues of theſe young & luſty vagarants. But one might ſay, Be they not men, and beare Gods Image? Nay (ſaith hee) they haue ſo defaced the Image of God, as that they be not to be compared to the dogs of my flocke. The dogs of the flock do good in defending the ſheep: but theſe are good for nothing, and do nothing, but diſhonor God, and defile the land with all filthineſſe and abhomination. Therefore thoſe whom God hath made the head and hands of the Common weale, muſt ioyne their indeauours together, to roote out the race of theſe vngodly and hurtfull perſons. Which lately was, by holeſome and good lawes, ſomething well redreſſed among vs: but now through the negligence and fooliſh pitie of the inferiour Magiſtrates, in not executing theſe lawes, they begin to reuiue afreſh, and (if the wiſer care and diligence of thoſe in higher place, helpe not) wil take head againe, to the ſhame of them, & hurt of the whole Common-weale. Therefore, as they will haue a care to performe their duty, and wipe away their owne diſgrace, and heale manifolde euils of the Common-weale, and hinder many ſinnes among men, and eſtabliſh a chiefe point of honeſtie, in and by their gouernment; they muſt ſweepe away this filth of the earth, and not ſuffer them to bee maintained in idleneſſe. For, the beſt mercy to ſuch, is to helpe them out of their ſin, by puniſhment: and it is a great note of loue to God & the Common-weale, to reforme or remoue thoſe that be profeſſed enemies to both.

Secondly, for ſuch as by reaſon either of age or weakeneſſe, or want of limbes, cannot labour, or elſe if they haue ſtrength and vſe of it, cannot earne ſo much, as to maintaine them and Maintenance for the poore

their family; they muſt be helped by the prouident care of the Magiſtrate, and Chriſtian order for that end is to bee taken, that they bee not conſtrained to begge their breade. For, it is a moſt diſhoneſt and baſe thing, to ſee men ſtand crying at the doore, like dogs, for bread. This bold & importunate begging corrupts their manners, & is contrary to all good nature, keeps them in idleneſſe, and drawes a thicke skinne of impudencie, ouer their faces. Therefore, to preuent theſe euils and hurts, the wiſe and mercifull diligence of the Magiſtrate, muſt take order for their timely and Chriſtian reliefe.

Open & often begging makes the poore impudent.

And thus much, for ſuperiors in authority. The ſuperiours without authority follow, and their inferiours:

which are eyther in { giftes, age.

Duties of inferiours, Gods gifts are to be acknowledged.

The duties of thoſe which are inferiour to other, in giftes, is, firſt to acknowledge their giftes, and reuerence them for the ſame. If God haue beſtowed vpon any one more wiſedome, more godlineſſe, more diſcretion, or vnderſtanding then an other, though he haue no authority; yet he hath an excellency and ſuperiority, aboue thoſe which haue not equall giftes: and this they muſt confeſſe and approoue to GODS glory, and honour him, whom God hath honoured. Elſe, by obſcuring Gods gracious gifts, they clip the Lords coyne, and ſo much as they can hinder the glory of God, and the good fruit that might come to men by them. They muſt therefore with reuerence be acknowledged. And thus the woman of *Samaria*, *Iohn* 4. which at the firſt ieſted with Chriſt, at length perceiuing his gifts, acknowledged him to be a Propher, (for ſo farre, onely, ſhee ſaw then) and deales more reuerently with him. And *Nebuchadnezzar*, ſeeing that *Daniel* was indued with wiſedome and knowledge from God, to expound dreames more then himſelfe or any of his Nobles, doth confeſſe it, and reuerenceth him for it. But contrary hereto, is their practiſe, which through enuy and pride ſet themſelues, to deprave and leſſen other mens graces, and thinke no giftes worth looking after, but their owne, and

iudge

iudge all men fooles beſides themſelues. Yet they think it a duty, that other men ſhould acknowledge their outward gifts, as wealth, parentage, titles and ſuch like, and reuerence them therfore: as indeed they ought to be reſpected with a ciuill regarde for peace ſake; but no man is bound to thinke the better of them for their worldly greatneſſe. And why then do not they themſelues eſteeme and acknowledge the inwarde giftes beſtowed vpon others, which are much more excellent then theirs?

The good gifte of others are to be imitated.

The ſecond duty of inferiours in gifts, is, to make a good vſe of the gifts that others haue beyond them, imitating the godlineſſe and patience that they ſee in them, taking counſell and direction from them. And as they muſt reuerence theſe graces in an other, ſo they muſt labour for them in themſelues, as it were to light their candle at his, and to drawe ſome drops from his full bucket.

Thus the Woman of *Samaria*, ſo ſoone as ſhee perceiued Chriſt to bee another manner of perſon, then at the firſt ſhee tooke him to be, left off ieſting, and fell to aske him ſome queſtions of Religion, that ſhee might bee the better, for meeting with a Prophet. And *Pharaoh*, perceiuing *Ioſephs* wiſedome & prouident foreſight, put him in ſuch a place, where his good gifts might procure the common good.

And *Nebuchadnezzar*, ſeeing *Daniels* fitneſſe for an high place of office, preferred him, where he might put his wiſedome, and other graces to the proofe and practiſe. And hee, who thus makes good vſe of the giftes of others, doth, in truth, acknowledge and reuerence them, in others: elſe all ſhew of accounting of them is but hypocriticall, and ſhall yeelde no comfort to the ſoule afterwards.

This ſhames and reproues them, that heare many graue and godly ſpeeches; and yet learne not any piece of one, to follow it. How many examples of patience and holineſſe, and mortification, doe they ſee in good men, and yet bee neuer a whit the better for them? GOD hath giuen ſo many graces for their good, and will they profit by none of them? This is a great faulte, and ſhewes that, indeede, there is no true reuerence; for that which one eſteemes and accounts of in an other,

ther he would be very desirous and glad to be partaker of, himselfe.

Now, on the other side, superiours in giftes must turne their gifts to the greatest good of others, vsing their wisedome to direct; their knowledge to instruct; their strength to beare burdens; as the Apostle sayth, *Romanes* 15, 1. *You, that are strong*, must not lay burdens vpon the weake, to oppresse them; but *beare the burdens of the weake*, to helpe them. Vnlesse therefore he, to whome God hath giuen more graces then ordinarie, doe vse that which he hath receiued, to the honour and glory of him that gaue it, and to the good of mankinde, for which hee gaue it, he is found an abuser of the LORDS talents, which gaue them him: not to the intent he should vainegloriously set himselfe aboue others, that want them (and so treade his inferiours vnder foote, or cruelly oppresse, or craftily circumuent, and deceiue those of meaner capacitie then himselfe) but to imploie himselfe to the common good of the whole Church, and the further edification of such as are weake. For, as he hath receiued more, so (according to the number of these talents) hee must bring foorth a greater increase.

Duties of the younger.

But for one to grow proude, and set himselfe aboue others, in regarde of his preheminence: that bringes the curse of GOD vpon him, and is the next waie to make him despised, and to lose his giftes which hee can no better imploy. As it is seene by woefull experience in a great number, whome GOD had furnished with many giftes, both of body and minde (so that there was great hope, that they should haue much set foorth the glorie of GOD, and done great good to the Church of GOD) when they beganne once to lifte vp themselues, and to seeke their owne vaine glory, more then the glory of GOD (and so to turne their giftes the wrong way) themselues haue growen in contempt, and those graces they had afore haue rotted away, and by little and little come to nothing. And iust it is with GOD, that it should be so: For that Man which will not honour GOD with his giftes, GOD will see, that hee shall not haue any honour

by

by them. And better that they and their giftes ſhould periſh, then that they ſhould haue them to do no good to others, but to ſet vp and aduaunce themſelues aboue their brethren. Thus much for ſuperiors, and inferiors, in giftes: Thoſe in age follow.

The duties of younger perſons, to thoſe that are auncient, is, to ſhewe foorth a reuerent opinion of them, and all dutifull and modeſt behauiour toward them; in regarde that they carrie vppon them, as it were a print of GODS eternitie. This is commaunded, in *Leuiticus, Chapter 19. Verſe 32: Riſe vp before the hoare-heade, and honour the perſon of the aged*; I AM THE LORD. Where (in giuing this Commaundement of honouring the aged) he meeteth with young conceited heades, by this reaſon, I AM THE LORD, to whom thou oweſt obediente: I will haue it thus; and in this reſpect, it were the beſt way for thee to yeelde it. So, in *Eſay, Chapter 3, Verſe 5*, It is noted, as a curſe of GOD, and a plague, that commeth with the ſubuerſion of the Common-weale, when ſuch woefull confuſion ſhould take place, as that young boyes, and children (of no diſcretion and gouernment) ſhould preſume againſt the auncient; and proude youthes (that haue no grace, nor any thing to commend them) ſhould growe to that extreamity of impudency and ſhameleſſeneſſe, as to preſume againſt their betters, and preferre themſelues before their elders. Of elder perſons,

Which doth ſharpely reprove the cuſtomable rudeneſſe of our young perſons, that ſhewe no token of reuerence to their elders, in riſing or being vncouered, before them; but vſe ſuch behauiour towardes them, as if they were their companions or play-fellowes.

The duty of elder perſons, is, to giue a good example. For *a gray heade is a glory, if it bee found in the way of righteouſneſſe*. If they bee godly, and holy, and ſhewe foorth a wiſe and graue conuerſation; then eyther younger perſons ſhall giue them their due reuerence; or if they doe not, the ſinne lyeth vpon their owne heads, and themſelues are blameleſſe.

So,

So, *Titus*, *Chapter*, 2, *Verse*, 2. *The Elder muſt bee ſober, honeſt, diſcreete, ſound in the faith, loue and patience.* As their body decaies, ſo their ſoules muſt increaſe in all grauitie and ſobrietie: and for their vnſound limmes, and weake, they muſt get a ſound and ſtrong faith. By the long continuance of time, and often vſe of the meanes of ſaluation, they muſt get great ſoundneſſe, and power of faith, which may worke aboundantly in them, by the fruites of loue, that alwaies doo accompany true faith: and this loue will make them patient, not froward, not pettiſh, not eaſie to bee offended; but full of long ſuffering, and to bee an example to others, of meekeneſſe. But contrarie it is in thoſe, whoſe ſinnes of their youth haue ſoaked ſo deepely into them, and ſo filled their bones, as there is no grace to bee ſeene in their olde age. Their words are altogether light, vaine, and fooliſh, nothing ſauouring of grace; ſo that no man can in reuerence either craue aduice of them, or be ſilent to heare ſuch idle and vnſauoury talke, as cuſtomably comes from them: and their conuerſation is full of teaſtineſſe, and vnaduiſed wrath, and blotted with miſerable and abiect couetouſneſſe, and greedineſſe, that they are alwayes ſmelling earthwarde, and purſuing the World ſwiftly, when they can ſcarſe go vp and downe in the World. No grace, no wiſdome, nor any vertue beautifieth their gray haires. Theſe want (and that iuſtly) their honour, becauſe they haue the firſt ſtep, (namely olde age) but they lacke the vpſhot, and perfection, that is, to be found in the way of righteouſneſſe. And thus much for the duties of ſuperiors and inferiors commaunded in this Commandement. The reaſon is next:

That thy dayes may bee long in the Land, which the Lord thy God giueth thee.

THis is taken from the good effect and commodity, that will follow to him, that keepes this Commandement. It ſhall be for his profit, he ſhall haue the benefit of it himſelfe

ſelfe. So that hence we may learn this leſſon, that the way to get a proſperous & long life, is to be obediēt to parents & ſuperiours, and to honour them. As *Epheſ. 6, 2.* he ſaith, This is a Commandement with promiſe, namely, with an expreſſed and ſpeciall promiſe, for the ſingular good of all that keepe it. For indeede this ſtirres vp the heart of the parent to pray to God for his children, that he would poure a bleſsing on them. For ſo are the wordes in the originall, *that they may prolong thy dayes, viz.* thy parents: when they ſhall haue occaſion to thank God with a glad and a ioyfull heart, for that comfort which they haue receiued, by the obedience and dutifulneſſe of their children: this brings with it a bleſsing of God vpon the ſoule and body of ſuch a childe, to prolong his life in all happineſſe. But on the other ſide, when the father and mother of the child, through his rebellion, and obſtinacy, are driuen to ſighe, and mourne before God with a troubled ſoule, that he, that ſhould haue been one of their greateſt comforts, is one of their greateſt griefes; this brings a curſe and prouokes God to cut off his life, vntimely, and his ſoule alſo (vnleſſe he repent) to his damnation. An example of this we haue in the *Rechabits* the ſonnes of *Ionadab, Ieremy. 35. 19.* They did reuerence their parent ſo much, as that when he (ſeeing the excesſiue abuſe of wine to drunkenneſſe, and the abuſe of houſes and lands, to couetous greedineſſe,) commanded them to drinke no wine, nor builde houſes, nor buy land: which might ſeeme an hard commandemēt, abridging thē of their pleaſure & profit; yet in loue to their father, they kept it faithfully all their dayes. Now God comes vpon the *Iſraelites*, & condemnes them by the example of *Ionadabs* ſons; ſhewing that he had been a better father to them, then *Ionadab* had been to his ſons: and his cōmandements reſtrained them frō no lawfull delight, but only from ſinne which would damne their ſoules; yet they would not be ſo obedient to him as the *Rechabits* to their father. Therefore in the laſt place hee comes to giue a reward to the *Rechabits*, and ſaith, that *Ionadab the ſonne of Rechab ſhall neuer want a man to ſtand before him.* Such a good thing, and ſo acceptable it is to God, that Children ſhould ſubmit themſelues vnto their parents. And ſo *Ioſeph*, hauing

Obedience to our parents & ſuperiours lengtheneth our dayes.

uing beene a good ſonne vnto *Iacob*, *Iacob* prolonged his daies; for he prayed ſo heartily for him that God could not deny his prayer. Alwaies when *Ioſeph* came, then *Iacobs* mouth was full of bleſſings: and he was ready to pray for him with his whole heart. And theſe prayers of his did not goe into the aire, and vaniſh fruitleſſely, but tooke ſuch place, that God indeed bleſſed *Ioſeph* in himſelfe, and his poſterity aboundantly. So that the beſt dyet (as it were) and the beſt ayre to make men liue a long & happy life, is to be obedient to their parents.

Therefore let children learne to be dutifull & ſerue their parents, as *Paul* ſaith that *Timothy* did ſerue him as a ſonne ſerueth his father: and the like is taught in *Malachy*, 3.17. This doing, they ſhall bring Gods bleſſing vpon their ſoules and bodies; otherwiſe they ſhall eyther haue a ſhort life; or if they liue long, their life ſhall be filled with miſeries, or their ſoules with ſuch raging & vnruly luſts, as draw downe the heauy wrath of God vpon them.

This ſerues alſo ſecondly, to inſtruct parents, that if they would haue it goe well with their children, they muſt not then ſo much labour to get great matters in the World for them, as to take them downe betime, to inſtruct and nurture them in godlineſſe, and to indeuour to worke reuerence and pietie in their hearts; or elſe, be they as great as they will, they ſhall get but a curſe vpon themſelues: As we ſee in *Dauids* ſonnes, when he was remiſſe in bringing them vp in the feare of God, and let them haue their owne way, and could not finde in his heart, to correct them; how did GODS curſe purſue them? One commits inceſt; the other (ſeeing *Dauid* would not puniſh ſo hainous a ſinne) vſurps authoritie, and becomes his brothers iudge and executioner, and after alſo driues his father out of his kingdome, and ſeekes his life, till himſelfe was ſurpriſed by a miſerable death, Gods hand taking vengeance on his wickedneſſe. An other, for treaſonable practiſes, was iuſtly put to death by his brother. So all theſe came to a fearfull and a violent end, becauſe he would not reproue and correct them, as he ought to haue done. But for *Salomon*, his father inſtructed him, and his mother taught him: he was kept in, and not ſuffered

a We ſhould labour more to make our children gracious then great.

2. Sam. 13. & 15.

Pr. 4. 3. 4. & 31. 1.

ſo

ſo to runne after vanitie. Therefore we ſee what bleſsings befell him, and what a curſe ouertoke the other three. Therfore, as parents may and muſt deſire an happy & long life for their children: ſo they muſt alſo vſe the meanes to get it for them, by good nurture, and by maſtring of them, to make them know & do their duty. For, better, parents maſter thē by correction; then God deſtroy them in indignation. And if they be not ſtaide at firſt, they wil proceed from rebellion againſt parents, to be rebels againſt the Magiſtrates; and euen againſt God himſelfe, vntill they be brought to vtter confuſion.

This ſerues alſo for the comfort of dutifull children: who, though they bee left in a poore eſtate, deſtitute of all worldly wealth; yet let them not look ſo much vpon their preſent wants, to be diſcouraged, as vpon their former obedience to be comforted. Haue they behaued themſelues humbly and thankefully, towards their parents? haue they been willing to doe for them, what good they could, to yeeld due obedience vnto thē? make account then, that God will bleſſe & ſuccour them, that they ſhall liue a long and happy life vpon the earth. But thoſe that be now ſo rebellious, as they be ſick of the father or mother and deſire the parents lands, more then their life: they may iuſtly looke that the day will come, when their children will be as weary of them, and as willing to be rid of them, as they haue been of their owne parents.

3 Children need not bee diſcouraged for their pouerty, but for want of piety.

But here ſeemes an obiection to ariſe: We ſee it far otherwiſe oft-times. Wicked perſons often liue long: and thoſe that be obedient, many times dye quickly. To this we may anſwere, that the reprobate liues but to heap vp wrath, againſt the day of wrath, and to make vp a greater meaſure of his ſinnes, that God may make vp a greater meaſure of vengeance. So that the greateſt promotion, for reprobates, were to dye, as ſoone as they bee borne: for the longer they liue, the more ſinnes they commit, and the more ſhall be their torments. But for the godly, if GOD call them away, it is to bring them to a better place, that they may be taken from the euil to come. As the one only good ſonne of *Ieroboam* dyed yong, to the intent, he might not be infected with the fearefull ſinnes of his fathers houſe, which

Eccl. 37.3

which might haue befallen him, if hee had liued longer among them: and alſo that hee might not be afflicted with the ſight of thoſe horrible iudgemẽts, that were to fall vpon that graceleſſe family. And this is no ill bargaine, to be taken from earth to Heauen, from the conflict to the triumph, from the battell, to the victorie, from man to God, and the company of his Angels and Saints.

That the Lord thy God giueth thee.

Al good things are giftes. *Pſal.* 44, 3.

IN that it is ſayd, God giues them this land; This we learne, that all good things are the gifts of God. As the people of God ſay in the *Pſalme*, their ſword and boaw did not bring them into the land of *Canaan*, but the Lord; according to his promiſe made to *Abraham*, to giue that land to him & his ſeede, for euer. So that God giues poſſeſsions and inheritances: not wit nor nature. As *Deu.* 2. God ſaith, he gaue the *Edomites*, *Ammonites*, and the *Moabites*, their poſſeſsion: and he did caſt out great Giants before them. They thought it had beene their valour: but God ſayth, it was his mighty worke, or elſe they coulde not haue ſtoode before thoſe huge and monſtrous Giants. And hee ſayth alſo, that they ſhall haue it ſtill. So that God both puts, and keepes men in poſſeſsion. So in *Pſal.* 24, 1, 2 *The earth is the Lords*: and then he giues a reaſon; He hath made and founded it on the waters. All men in the World cannot make one creature: and when a thing is made, they haue no power to preſerue it. Becauſe therefore, God can only create and make, and when they be made, vphold & preſerue theſe things, he is onely the true owner of them. And although hee put man into poſſeſſion, yet he will neuer put himſelfe out of poſſeſſion, but he wil haue the diſpoſing of all. No man hath the fee-ſimple of his life: the beſt is tenant at will: and if God call the ſoule, it muſt not take day with him.

Thankfulnes is due vnto God for the benefits of this life.

Sith then the earth is the Lords, & he is the right owner of it, this vſe we muſt make of it; thankfully to acknowledge, whẽce we receiue all theſe things that wee enioy, and carefully to vſe them

them to the honour of the giuer. Moſt men will ſay, who is ſo ſimple, but he knowes, and confeſſeth, that God giues him all things? In word, it is true, almoſt none, but will ſay ſo: yet in deede and in practiſe, how many be there, which denie it, & ſay the contrarie? For where there is a true and hartie perſwaſion, that God doth freely beſtowe all things, and wee haue them of his gift, theſe two things will alwayes follow: Firſt, ſuch (ſo farre as they are ſo perſwaded) will neuer bee proude: for they can ſay to themſelues, What haue I that I haue not receiued? and then wee will rather bee the more humble, when wee know that wee are more indebted to GOD, and haue a greater reckoning to make. For, all ſwelling proceedes from hence, that one thinkes he is beholding to no bodie, but himſelfe.

Secondly, hee that in truth of heart confeſſeth he hath it from God, will vſe that hee hath, to Gods glory; and not beſtowe it vainly vpon his own luſts. For, why doth God giue you ſo large wages, but that you ſhould do him the better ſeruice? and why hath the ſteward his maiſters goods, but to lay all out to his maiſters profit? Elſe if a ſteward ſhould ſay, I haue onely the keeping of the mony, but it is all my maiſters & not mine; & yet he will ſpend it lauiſhly in gaming or rioting: then hee is either a diſſembler, and thinkes not that it is his maiſters, though he ſay ſo, or elſe hee is a thiefe that will waſte his maiſters goods ſo vnthriftily. But in truth the ill vſe of goods, ſhewes that moſt men in their hearts, ſay of their goods as the atheiſts of their tongues, Pſal 12, *Our tongues are ours, and wee will ſpeake.* So theſe ſay of their wealth, It is ours, and we will doe with it what we luſt. But it is not yours. When did you purchaſe it of God? when paid you any price to him for it? where was the bargaine made, or the writinges ſealed? What? is God ſhutte vp within the cloudes, that hee hath nothing to do in the earth? Nay, but time will come that they ſhall knowe to their griefe, that the earth is the Lords, though hee (for a while) hath permitted the vſe of it to the ſonnes of men. Therefore let them learne to vſe God as a land-lord, and let not their luſt be maſter of the Lords goods.

3 The abuse of good giftes of God doth oft depriue vs of the things thé-selues: or better to want them then haue thé.

This serues also for the terror of those that haue, and do abuse, the good benefits of God to his dishonour. God will certainely turne them out: or if he do keepe them in, it shall be but as in a prison, They shall not haue the vse of these things by the vertue of the couenant, that they may say, as it is here said, the Lord thy God gaue thee these & those things: but thus they may say, the Lord thine enemie hath permitted thee to haue these and these things. *Iudas* could not say, the Lord my God hath giuen me this monie: but, the Lord hath appointed me to perish by this monie. And so it is with all such as abuse Gods benefits; they come not in mercie, as blessings & fauours, to further their saluation: but they come as curses to harden their hearts, to make them proud or couetous, and so to procure their sooner and sorer destruction.

4 Gods children shall want no good thing.

Lastly, this serues for the comfort of Gods true children and faithfull seruants; Sith God giues all things, therefore surely they shall want nothing that is good for them: for hee himselfe saith, It is not good to giue the childrens bread to dogges; and shall wee thinke, that he will doe it? Doth God feed the swine, and will he starue the children? And therefore that which oft times they take for a discouragement, that Atheists, and prophane blasphemers, haue mony to spare, and carrie a sway, when Christians bee in miserie, pinched with want and necessitie: that should bee a great incouragement to their faith. For bee the dogges kept thus fatte and well liking? sure then the children, though they haue not thinges superfluous to make them wanton, yet shall haue thinges necessarie, for their vse and comfort. For, the Lord is our habitation, he is *a sunne and shield vnto vs. The Lord will giue grace and glory, and no good thing will hee withhold from those that walke vprightly. Psal.* 84. 11. And these things they haue by vertue of Gods couenant, and as testimonies of his loue And therefore, though their portion be not altogether so large: yet, *a little that the righteous hath, is better then the troublesome abundance of the vngodly. Psal.* 37. 16. For they may say, the Lord our GOD hath giuen vs these things, and that in mercie. Therfore if God be true and iust, if hee be the Lord of heauen and earth, if they

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caſt themſelues and their truſt vpon him; he will caſt all things good and neceſſarie vpon them, in the due and fit time: or if they haue ſome outward wants, they ſhall bee recompenſed with inward graces, and better comforts. And thus much for the fifth commandement, concerning the ſpeciall duties of men in reſpect of their place, gifts, and age. The ſixt commandement followes.

The sixt Commandement.

Thou shalt not kill.

THis Commandement respects the person of our neighbour, requiring vs to procure his welfare and safetie both in soule and bodie, and to auoid all kind of crueltie and vnmercifulnesse.

The parts, a { precept. / prohibition of { omission of good } to { bodie / soule. / practise of euill, } to { bodie / soule. }

What the things of omission be, that are forbidden concerning the bodie, it may appeare in *Mat.* 25. where Christ condemnes some as goates, limmes of the diuell, and firebrands of hell, because they gaue not meat to the hungrie, and drinke to the thirstie, and clothed not the naked, and visited not the sicke and imprisoned, and such like. So that, the neglecting of these duties of mercy, is sufficient to condemne them, as guiltie and worthy of eternall death, and hell fire. And *Luke*, 16. in the parable, the rich man is condemned for want of mercy vnto *Lazarus*, because he had enough to bestowe on pride and vanitie, and pomp to set out himselfe; but nothing to giue to his poore comfortlesse brother. Whereby is shewed the doome of all such wretched persons, as haue this Worlds goods, and yet let their godly brethren want, shutting vp the bowels of compassion from doing good. The charge of crueltie, and want of mercie, lies heauie vpon such: for, hee that turnes his eare, from the crie of the poore, shall crie himselfe and not be heard. Another thing of omission is, whē one neglects to pay the due wages and recompence for the work of any poore man. For, if it be a miserable sin not to doe good freely, where need requireth, it is much more abominable and damnable, not to giue a due debt and reward

Omission of works of mercie,

1. Ioh. 3. 17
Prou. 21. 13

The workemā should haue his wages.

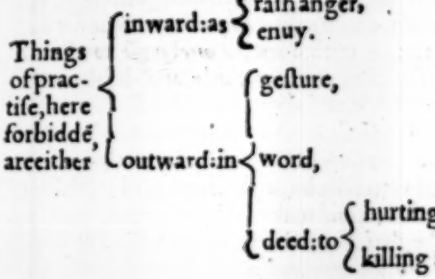
rewarde of the worke when it is deſerued. So *Deut.* 24,14. *Thou ſhalt not oppreſſe an hyred ſeruant that is needy & poore, whether he be of thy brethren, or of thy ſtrangers that are in thy land within thy gates. At his day thou ſhalt giue him his wages, neither ſhall the ſunne go downe vpon it (for he is poore, and therewith ſuſteineth he his life) leaſt he cry againſt thee to the Lord, and it be ſinne vnto thee.* This is condemned as an vniuſt and vnmercifull thing, that when one hath hired a ſeruant, to doe his worke, hee ſhould either giue him no wages, or elſe not giue it him in conuenient and due time, but he muſt ſeeke for it, when he ſhould haue vſe of it for his relief. And God ſaith there, if ſuch an one be pinched with neceſsity, and crie vnto God, hee will heare, and reuenge his wrong. And *Iob* (to proue himſelfe no hypocrite) vſeth an imprecation concerning this ſin, in *Chap.* 31.39. that if he had eaten the fruite of his land without ſiluer, and had not payd the wages to him that tilled it, and brought in his harueſt, or if the furrowes of his land had cried together againſt him; then let his ground be accurſed: as, indeed, he and it had both been guilty therof, if he had broken this Commandement in this high degree. And if he had done ſo, the very earth would haue cryed; the furrowes would haue made a complaint againſt him. For, two ſpeciall ſinnes there be in the ſecond table, that make the land cry to God, that he can haue (as it were) no reſt vntill he take vengeance. The one Sodomy, and the other oppreſsion, and crueltie, againſt this commandement. As afore in *Deut.*: ſo in *Iames* he ſaith; *Howle ye rich men*: and why, what miſery is neere? The crie of the poore, oppreſſed by you, is come vp into the eares of the Lord of hoaſtes. Iam.5,1,2,3,4

When one gets his goods ſo ill, and enricheth himſelfe by withholding other mens dues, though the man ſhould be ſilent and ſay nothing; yet his neceſsitie, his belly, and his back, would make an hideous out-cry before God, till hee had executed his vengeance. And, for ſinning in this braunch of this commandement, *Ieboiachim* was blamed, *Ieremy.* 22.13. to 20. *ver.* Which is ſo much the rather to be noted, becauſe moſt men thinke that the dignitie of the perſons may make ſome excuſe for their ſinne: but it is not ſo. For, if any might vſe the labour of an other without recompence, then might the king, who is the ſoueraigne Lord of all: yet he, being a king, is reproued by God for this. He is

charged, that hee built his houſe without equitie. How is that proued? Hee vſed his neighbour without wages, and gaue him not for his worke. And for this cauſe and his filthie couetouſneſſe, the Lord would not vouchſafe him the common honour of men, to be couered with earth when hee was dead, but hee ſhould be buried as an aſſe, ſtript of all hee had, and then dragd without the citie, throwne out, that his carcaſſe might be foode for beaſts and birds. And what was his crime? euen this, hee did not reward the poore, but ſerued himſelfe vpon them. And thus this commandement is broken in omitting the works of mercy, and in not paying ſufficient wages, and in due time, to thoſe, to whom it is due.

The omiſsion of the dutie to the ſoule, is either of ſuperiours, or inferiours. Of ſuperiours, firſt and chiefly of the miniſter. If he doe not preach, and admoniſh his people plainely and faithfully, he is guiltie of murdering and deſtroying their ſoules. As in *Ezek* 33, 8. *If he tell not the people of their ſinnes, they ſhall die in them, but their blood ſhall be required at his hand.* And if hee doe tell them, though they amend not, he is free: as *Paul* ſaith, *I am innocent of the blood of all men Act.* 20. 26. and why? *becauſe I haue told you all the counſell of God, and kept nothing backe*: So for other gouernours alſo, as parents & maiſters of families: for euery man is a biſhop in his owne houſe. For ſo it is ſaid, *Deut.* 6. 7. *Thou (O Iſrael) ſhalt teach theſe things vnto thy children, thou ſhalt talke of them, &c.* Thoſe then that haue no care to teach their children & ſeruants to know God, or to come to the word of God, whereby they may be ſanctified, & brought to ſaluation; ſuch imbrue their hands with the blood of their ſoules, & are guiltie of crueltie; becauſe through their negligẽce, they ſuffer thoſe, that are committed to their charge, to run headlong to their deſtruction. Such are thoſe (againſt whoſe ſoule, this charge ſhall lye hard at the day of the Lord) that neuer ſo much as require or perſwade their inferiours to come to heare Gods word, and to vſe ſuch exerciſes, as may increaſe their knowledge; but rather permit, yea incourage them to breake the Lords ſabbath, and ſpend it in fooliſh and wicked practiſes, either at home or els abroad. And for inferiours, they alſo when they will not take inſtruction,

on, omit that dutie that ſhould ſaue their ſoules. As in the body, that ſeruant that would not eate his foode when it is allowed him, is a murderer of his own body: ſo he that (when he is taught and admoniſhed) caſts it off, his blood ſhall be required at his owne hand, and God wil proceed againſt him as againſt a wicked and cruell perſon, that hath ſtarued his owne ſoule. So much for things of omiſsion.



The firſt thing of practiſe that is here forbidden is inward: and that is haſty and vnaduiſed anger, raſh and vniuſt wrath. As in *Math. 5. 22.* Chriſt ſaith, *whoſoeuer is angry with his brother vnaduiſedly, is culpable of iudgement*: guilty of the wrath and vengeance of God. Now that is vnaduiſed & ſinfull anger, which either hindreth one from doing good, to the perſon with whom he is offended, by praying for him, or kindly admoniſhing him; or elſe when it is conceiued without ſufficient cauſe, or exceedeth either in the time or in the meaſure. As *Paul* ſaith, *Epheſ 4. Let not the ſunne goe downe vpon your wrath, nor giue place vnto the diuell.* That which was (for the ſudden and preſent paſſion) naturall, if it lye ſoaking, and lingring, and ſink deep into the heart, it growes then to be diuelliſh. And ſo if ones anger be aboue that, that the qualitie of the faulte requires, this is raſh, and comes not through the folly of the party, with whom he is angry, but through his folly that is angry. Therefore, wee muſt looke that we be neuer mooued without a iuſt cauſe. And then that we proportion our anger, to the ſinne committed againſt God, and not to the iniury done to vs: for that proceedes Raſhneſſe.

from pride: and is no better then reuenge: & therfore we muſt more be grieued at thoſe things that break the firſt, thē at thoſe that breake the ſecond table: and alwayes that, that doth moſt diſpleaſe God, and is moſt odious to him, muſt bee moſt grieuous to vs. And yet let not the ſunne go downe vpon it: but let it quicken vs to prayer, for the perſon; and that with a zeale of Gods glory.

Rules to make men patient.

Now, the meanes to keep vs from this fooliſh paſsion of raſh anger, are theſe: Firſt often to meditate vpon our owne ſin and vileneſſe. As *Titus*, 3, 2. hee ſaith, *Shew all meekeneſſe to all men.* Yea, but might ſome ſay, they be vntowarde and diſobedient, and I am of a very cholerick, and hot nature, that I cannot but be angrie with them. But (ſaith hee) *remember that you your ſelfe were alſo diſobedient*: as if he ſhould ſay, Thinke of this a little, and conſider how bad your ſelfe both haue been, and are ſtil, and that will coole your choler, and make you more meek to others that offend. So that he, that oftneſt remembers his owne ſinne, will be moſt patient to another; and none are more eager and paſsionate againſt the ſlips of others, then thoſe that are moſt ſlacke and negligent, to examine their owne great ſinnes. So that, could we conſider our owne offences, how rebellious wee haue been againſt God, and how often iniurious to men, this would make vs more quiet, & to take more deliberation before we were offended ſo much with our neighbour; it will aſſwage, delay, and take away the edge of our raſh anger againſt the weakeneſſes of others.

Secondly, labour to get wiſedom, alwayes, and in euery thing to behold Gods prouidēce, to ſee his hand ruling euerie thing, and to perſwade our ſelues, that all things come to paſſe according to his purpoſe and direction: and then wee ſhall not ſo ſoone frette againſt men. As *Dauid*, when *Shemei* railed vpon him, and hee looked to God, & did not fixe his eyes downward onely to *Shemei*, it was ſo far from diſtempering, and ouerheating him, that it quickned him to prayer, and made him ſo much the more humble and earneſt before God. For he ſaw then (and ſo may we) that though it be vniuſt with man, yet it is iuſt with God: and though we haue not deſerued it at their hands, and ſo they

they wrong vs, yet we haue deserued that at Gods hands, and much more to; he doth vs no wrong at all.

Thirdly, auoyde the occasions that will prouoke vs to it. As men will keepe gunpowder, and towe, and such drie stuffe from the fire: so let vs bee as wise to preserue our soules from those sparkes, that would fire them with anger. As, from the company of froward persons, whose words and vngracious dealing will quickely moue one to passion: from gaming and drunkennesse, that make men quarrel & readie to fight vpon euery light occasion. As the drunkeard saith; *Pro. 23. 35. They haue striken me, but I will to it againe.* 3 Pro. 22. 24, 25

Fourthly, it is good to marke and obserue those that be stirred vp with passionate anger, beholding their countenance, how vnseemely and disfigured it is; how rude their actions; how absurd their words; how base and contemptible all their behauiour is: and the sight of this in an other, will be some meanes to make him lothe it in himselfe. 4

Lastly, consider what testimony the worde of GOD giues of this hastinesse, and of frowarde and vnquiet persons; *Anger rests in the bosome of fooles.* Euerie time a man giues place to this vnruly passion, hee makes an open proclamation to all that be by, of his owne foolishnesse. So much furie, so much folly; the more chafing, the lesse wisedome. Hee that cannot rule himselfe, but must breake out to his owne shame vpon euerie light and small occasion, testifies to all that stand about him, that hee hath no true knowledge of God, no knowledge of himselfe, no sound discretion or settled order in his heart. Let men excuse it how they will, it is their nature, and you must giue them leaue: then you must giue vs leaue to giue credit to GODS worde. If it bee your nature, it is a foolish nature, and a proude nature: and if you ouercome not this nature, you shall neuer be but a foole in GODS account. 5 Eccles. 7. 8.

Oh, but you must beare with vs, and not thinke so hardly of vs for our infirmities. Well: sometimes men may put vppe their raging without reply, and beare their stormes with silence: but it cannot bee, but such a man must carrie the

the brande of a foole; and he that sees him, cannot but beare this opinion, that he is a man without wisedome. He cannot reuerence him in his heart, he cannot but yeelde, that the saying of the holy ghost is true, *A foole in a day is knowen by his wrath*: you can hardly finde a fooles heart without some coales of fretting and anger. And these be the meanes to keepe one from this first inward breach of this commaundement; *viz*, from carnall, fleshly, and sensuall anger that comes from the diuell, hardens our brothers heart more, and hinders our selues from dooing the good, that else wee might, and shoulde doe.

Prou. 12. 16

Enuy.

The second breach of this sort, is enuy: which is, a bitter affection, against the prosperitie and the preheminence of another. An hatred of our brother, for some good thing that hee hath, which we would haue, but cannot. Thus the diuell was a murtherer from the beginning, in that he carried such an enuie to our first parents by reason of their good estate, as that he neuer rested, till he had brought them into as bad case, almost as himselfe. Thus also *Caine* bred enuie so long in his heart, till he practised the slaughter of his brother with his handes. For he carried such a malice to him in his heart, as that he could not affoord him a good word or countenance. And what was the matter? His brother was liked of God and better accepted, then himselfe. But what fault had he done? This was all, God loued him better, for he was more holy and vpright. But indeede a proud heart thinkes all lost, that comes not to it selfe. So *Iosephs* bretheren carried a froward affection against him, and gaue him all churlish lookes, wordes, & intreatie. And how had *Ioseph* offended them? what wrong had he done? what euill had he spoken or practised? Surely none. But hee behaued himselfe so well & honestly, that his father did esteeme of him, and loue him better, then any of them: & therefore they tooke great scorne, that any should be preferred before them in their fathers fauour. But, had not hee deserued it? They will not consider of that they cannot indure, that their father should loue any better then them: and therefore they will make him away.

Now

Now how grieuous a ſinne this is, it will appeare, if wee conſider the cauſes and effectes of it. The cauſes are, pride, and aboundance of ſelfe loue, but exceeding want of true loue. For loue enuies not: but ſelfe-loue and pride would haue all themſelues, and thinke that they are wronged, if another haue any thing more then they. Then the effect that it brings after it, is, actuall murder, if it be poſsible, as in the former examples: and the Phariſies (who when they began to beare a grudge againſt Chriſt, becauſe he had better giftes and more account among the people, then they had) could not bee quiet till they had nailed him to the Croſſe. The enuious perſon alſo is a twofold murderer, and kilies after a double ſorte. For, firſt hee hates his brother, for thoſe good giftes, in regard whereof hee ought to loue ſo much the more (for, as God doth giue more graces to any one, and ſo ſhewes his loue more vnto him; ſo is it our duty, both to be contented with Gods dealing, as alſo to ſhew our loue and kindneſſe the more, becauſe God ſhewes his) but now hee hates him for this cauſe: and *he that hates his brother in his heart, is a manſlayer.* 1. Cor. 13. 14

An enuious man, a double murderer.

1. Ioh. 3. 15

Secondly, hee is alſo a murderer of himſelfe: for *Enuy is the rotting of the bones*, hee eates vppe his owne heart, and impaires his owne ſtrength. And therefore, as the drunkeard and glutton is a murderer, becauſe he weakens himſelfe and hurts his bodie, with exceſſe: ſo bee thoſe alſo, that by this curſed affection, doo dry vp their bloud, and conſume their owne bones. *Kayne* ſette his crueltie on worke, firſt, in his owne bodie, and was vnnaturall againſt himſelfe; and after againſt his brother. Firſt, by grudging and repining, hee made himſelfe ſicke, disfigured his countenance, made himſelfe looke pale and wanne, his face was caſte downe, his marrowe beganne to conſume and waſte: and then hee fell to take his brothers bloude, for a medicine to eaſe his paine. An enuious perſon, then, is guiltie of murder two wayes: Firſt, for hating his brother, whome he ought to loue as himſelfe. Secondly, by entertaining ſuch a fretting canker, that eateth vp his owne bodie, which hee ought to preſerue. Prou. 14. 30

Gen. 4. 5

Now

Remedies againſt enuie.

Now the way to keepe out this monſter, is to get ſtore of charitie into our heart: for then wee are armed and fenced againſt repining at an others good. When ſhall you haue a louing mother grudge at her childs beautie, goods, good name, or ſuch like? When will ſhee thinke her childe doth too well, and be ſorie becauſe he is in ſo good an eſtate? Surely neuer. And why? becauſe ſhe loues him. And this is a buckler againſt all enuie. So much for the inward breaches of this commandement. The outward follow.

Diſdainefulnes Mat. 5, 22

And firſt by geſture, by any diſdainfull and froward action or behauiour, done to deſpight, grieue or contempe our brother. As, Chriſt condemnes the ſaying of *Racha*, which is not a word ſignifying any ill name, or reprochefull tearme, but a cutted anſwere, ioyned with a ſcornefull and contemptuous behauiour, to diſgrace our brother. As if one ſhould ſay; What, you ſir, ? or ſuch like: when the vntowarde diſdainfull carriage of the bodie, to grieue our brother, makes it a ſinne. And ſo the wicked perſons firſt practiſed murther againſt *Steuen*, in their geſture; for they gnaſhed their teeth at him. And ſo *Luke. 16*, 14, when Chriſt had ſpoken againſt couetouſneſſe, then the Phariſies, and ſo many as were couetous, ſnuffed at him, they would haue him knowe that they ſcorned to bee controlled by him, and therefore they make but a puffe at him and his ſermon. And ſo *Iacob* was driuen away from *Laban*, by his euill and harde countenance, and carriage of himſelfe, for hee could not looke vpon him in peace, as at other times; but his viſage was ſowre and lowring, (as *Iacob* ſaith to his wiues) and therefore hee could tarrie with him no longer. Gen. 31,

And this is ſo much the worſe, if it be in an inferiour towards a ſuperiour. As if the childe or the wife ſhall ſharpen their face, and looke frowningly and maliciouſly vpon the parents or husband; this is a great offence: and how-euer they may account it a ſmall matter; yet thoſe, againſt whom it is done, feele what griefe it bringes, and that they could with more eaſe ſuffer a blowe of an other, then ſuch a dogged looke of them.

Firſt

First then, we are forbidden here to grieue others, by carrying our ſelues in countenance and behauiour rudely and vngratiouſly towardes them. Secondly in worde, by prouoking tearmes, as Chriſt ſaith; *Mat. 5 22. He that calles his brother foole, is worthy to be puniſhed with hell fire.* And *Paul. 1. Cor. 6, 10.* reckons them in the number of adulterers, buggerers, and ſuch like filthie perſons, & ſaith, that *no rayler ſhall enter into the kingdome of heauen.* And Chriſt ſaith, *Wee ſhall giue acount for euerie idle word.* Mat, 12. 36 Then if God be ſo iuſt a Iudge, that he will not beare with idle and fruitleſſe ſpeeches, that are ſcattered in the aire to no purpoſe: how do they thinke to ſpeede, that haue not onely abundance of waſte words, but their mouth alſo is full of curſing and bitterneſſe, on euery light occaſion? If they be croſſed but in the ſmalleſt matters, and euen a little moued, their mouth runnes ouer with all manner of rayling and curſed ſpeaking, ſuch as is not meete to name among Chriſtians. Thoſe therefore that finde themſelues guiltie of this, that they bee ſo eaſily prouoked to ſuch foule and reproachful tearmes, muſt confeſſe before God, that they be miſerable breakers of this Commaundement. For venomous and ſpiteful ſpeech wounds ſore; and ſtrikes to the heart, and often dries vp the blood with ſorrow & vexation.

But that we may be freed from this euill tongue ſet on fire of hell, wee muſt pray to God: firſt, to ſet a watch before our mouthes, that wee may not ſpeake vnaduiſedly. And ſecondly, to giue vs a good heart. For, according to the abundance of the heart, the mouth ſpeakes. That is the guide of the tongue, & (as it were) the ware-houſe to the mouth: and looke what ſtuffe good or badde is laide vp in the warehouſe, that you ſhall ſee ſtirring abroade in the ſhoppe. The tongue no man can tame, but GOD can tame it: to him therefore wee muſt runne, that hee would take away the euill of our hearts, and ſet ſuch a watch ouer vs, as that wee may ſpeake good and wholeſome ſpeeches, profitable to GODS glorie and the good of our brethren. So this Commandement is broken in word.

Iam. 3, 6 Remedies againſt an ill tongue. Pſa. 141, 3 Mat 12, 34. Iam 3, 8.

Now it followeth, how it is broken, in deede: and that firſt when

when one ſtrikes to hurt, without death. This hurting of our neighbour in reuenge, God hath appointed to bee puniſhed by the Magiſtrate, by inflicting the ſame hurt vpon him, that hee in his heate of reuenge, hath done to another: *An eye for eye, hand for hand, foote for foote, &c.* And this is moſt iuſt that hee ſhould drinke of his owne cuppe. Hee thinkes it a light matter in his paſsion, to ſtrike out ones eye: therefore hee ſhall feele himſelfe how ſmall a thing it is. Hee makes it a ſmall thing, to cut off a legge or an arme; well, if hee like it ſo well, hee ſhall make triall in himſelfe how good it is. Which ſhewes alſo, that GOD doth exceedingly hate this boldneſſe of men, to runne vpon their brother in reuenge.

Levit. 24. 19.

Reuengement what wrong it doth.

And that we may the better ſee the vnlawfulneſſe of this ſinne of reuenge, conſider what wrong it doth vnto the party, and vnto God, and to himſelfe that would bee reuenged. Firſt, concerning the perſon on whom he ſeekes reuenge, he takes vpon him to puniſh him, without any calling or authoritie, & therfore is iniurious. But, may not I doe to him, as he did to mee? No: God giues no ſuch allowance, but biddes vs do, as we would be done vnto: therefore one goes beyond his commiſsion, and for this cauſe doth iniurie. Then, to himſelfe hee doth wrong, that ſeekes reuenge: for it imbitters his enemie more, and makes him more mad againſt him. And then hee is not ſure to ſpeed better, but he may get more hurt to himſelfe: and if hee be too ſtrong for the other, yet he hates him more, and watches to do him a miſchiefe. And beſides, hee ſtrips himſelfe of Gods protection, hee neither can pray for a bleſsing, nor haue a bleſsing, becauſe he is out of Gods defence: he promiſeth no ſhelter neither do his Angels watch ouer him, that is out of his wayes. Therefore he is ſubiect, either to hurt another, and ſo to imbitter him more, or to be hurt by another, & then he hath no comfort: for hee ranne into his owne daunger, and ſought his owne harme.

Pſa. 91.

Laſtly, hee wrongs God moſt of all, for hee takes his office out of his hand: for GOD hath ſaide, *Vengeance is mine, and I will repay.* Who made you a magiſtrate to take GODS roome?

Rom. 12. 19.

What

What commission haue you to lay handes vpon his image? But if I suffer this, hee would alwayes be medling and quarrelsome, I should nor haue any quiet by him. But God saith, I will repay. Thinke you, God hath left gouerning the World? or is hee asleepe, that he cannot see these troublesome persons? or doth he want iustice, or power, that hee cannot, or will not punish them sufficiently, but you must needes rush vpon the bench, and bee plaintiffe, Iudge, and executioner your selfe? Nay, you do God great wrong; hee hath saide, I will doo it and will you presume to step before him, and say, I will doo it my selfe? But, GOD is fittest to reward and reuenge iniuries: for he is not partiall, and he tries the hearts, and sees all circumstances, why hee hated you, how long, and with what minde he did thus, and thus vnto you; and hee also can and will proportion the punishment to the fault: whereas (commonly) if men might carue to themselues heere, they would cut a great deale too deepe, or else be too sparing. But sith God can doo it in best time, in best measure, & in best manner, and hath said he will do it, what should you do medling with reuenge, vnlesse you will hurt your selfe, wrong another, and shoulder God out of his place?

Now, for actuall murder, it is either { secret, or open.

Secret by poyson, or some cunning deuice, such as was *Ahabs*. He would not openly murther *Naboth*, but yet he lets *Iesabel* haue his ring, and consents to, and conceales, the matter of that cursed and bloodie fetch, against *Naboth*. Therefore the holy Ghost tearms *Ahab* no better then a murderer. In like case *Dauid* would not slay *Vriah*, with his owne hands, nor by the hands of his subiectes, but hee puts him in the forlorne hope, casting him in such a perill, that he could not escape, and that also with a desire of his death; and then by this plot he thought to couer all: but God hath discouered, both to himselfe, and to the whole World, that *Dauid* was guiltie of murder. But the grossest, and most barbarous of all is, when one doth, with his owne handes, openly and willingly take away the life of a man.

Actual murder 1. King. 21.

2. Sam. 11.

This

This is condemned, *Gen. 9, 6. Thou shalt not shed mans blood.* The reason is added; *For he was made in the Image of God.* This is therefore to deface Gods Image, and as it were to raze the Princes picture and great seale. Yea, this thing is so hatefull vnto God, that he commands, that if a beast slay a man, he must be slaine, and his flesh not eaten. Exod. 21, 28.

Now, if God would haue a beast stoned that slayes a man, although he haue neither law, nor reason to restraine him: much more those, worse then beasts, that hauing Gods Commaundement, and humane reason to holde them backe, yet by these barres cannot be kept in from violating the Image of God, and spoyling the life of a man. Besides, they haue seene how ill murderers haue spedde. As *Caine*, what a curse, what a brand did God set vpon him, that hee was alwaies a runagate and a vagabonde, and could finde no rest vppon the earth? And *Numb.* 35, 33. it is saide that the land is defiled by blood, and cannot bee made pure, but by the death of him that was the murderer.

Now this is so much more vile, by how much they be neerer bound in any linke or bond to him that doth this wrong, as a brother the brother, a childe the father, the wife the husband, and such like: This makes the sinne a great deale more hainous and odious. But most monstrous and vnnatural of all, is it, for one to lay violent hands vpon himselfe, to whom hee is bound by all bonds. For though one be neere to Father and Mother, &c. yet himselfe is most neere to himselfe, and hee ought to haue most care of himselfe: therefore for one to rende his owne soule & bodie asunder, is most horrible and breaks most bonds of God and nature: and this no beast will doe. Sometime they will teare and goare one another; but no beast was euer in such extremitie of paine or miserie, as that he would rage against himselfe, and seeke to depriue himselfe of life. And this is noted of most impious and desperate persons, as *Iudas* and *Achitophel*, which were first barbarous and cruell to others, and then at the length they turned the point of cruelty, against themselues.

Therefore

Therefore this ſhould make vs pray to God to preſerue vs from this higheſt degree of murder. and moſt hainous and execrable cruelty. For, the cauſe that one growes to this (more then beaſtly) rage and cruelty againſt his owne body, is firſt a monſtrous pride, that he will not be at all, vnleſſe he may be as he liſt himſelfe: hee will not ſubmit himſelfe to Gods will. Secondly vnbeliefe; that he hath no faith in God, nor euer looks for a good iſſue out of troubles. Thirdly (vſually) from extreme cruelty to others: as *Saul*, when he had been bloudily minded againſt the Prieſts of God, and *Dauid*; he made his conſcience ſo fierce, as that it ſet vpon himſelfe, and wreaked his owne teene on his owne bowels. And *Achitophel* was cruelly bent againſt *Dauid*, and carried an earneſt thirſting after his bloud, and then at length he fell to be as ill minded towards himſelfe, when hee was once croſt of his purpoſe and deſire. Now let vs labour to keep our ſelues frō enuy & hatred, and take heed of reuenge, & God wil keepe vs from murder. He that makes conſcience and prayeth againſt the leaſt, ſhall keepe himſelfe ſafe from falling into the greateſt. Thus much for the things forbidden in this Commandement.

1 Cauſe of killing ones ſelfe.

2

3

The thing commanded generally, is to loue the welfare and ſafety of our neighbours ſoule and body, as our owne: and the particular duties that in it are giuen in charge are either inward or outward. The inward are two, meekeneſſe, and compaſſion. Meekeneſſe is a milde, quiet and louing diſpoſition of the heart, and a kinde and curteous affection to our neighbour. This is commanded, *Epheſ. 4, 32. Be ye courteous one to another and tender hearted.* This curteſie hee oppoſeth to anger and bitterneſſe, which he had named in the former verſe, as breaches of this cōmandement. And there be reaſons why men ſhould carry tender and meeke affection towarde their neighbour. One may be that, which is ſayd, *Iſa, 58. 7. Hide not thy ſelfe from thine owne fleſh.* We haue one God, one Father, & are (as it were) one body, and therefore muſt be like affected one to another, as members of one body. Another reaſon is, 1, *Pet, 3. 4. A Woman of a meeke ſpirit is much ſet by of God.* That which is particularly applyed to the woman is true of the man; that whoſoeuer

Meekeneſſe.

euer is of a meek and quiet spirit, he is in high account & fauour with God and his Angels. As contrariwise, a froward and contentious person (be he as conceited of himselfe as hee will) is base and contemptible in the eyes of God, and of all Gods children.

Now, the branches and partes of this meekenesse, are; first, to forgiue one another: as in the place of the *Ephesians* before, *Be yee courteous, forgiuing one another, as God for Christs sake forgaue you.* Meeting with an obiection that might be made: Why? I am as gentle, affable and quiet, as any man can be, so long as you do not wrong me nor disgrace me: but indeed if you doe mee iniury, or crosse mee of my will, then (you must pardon mee) I am something passionate, I cannot endure it. Can you not indure it? what can you endure then? surely no more then a Beare or a Lyon, or a Beast can. But, a Christian meekenesse will forgiue and forget iniuries and wronges: It will not onely be kinde to the kinde, and shew curtesie for curtesie, (for, this the veriest reprobate and deepest dissembler in the Worlde may doe) but it will ouercome euill with good, it will be kinde to the vnkinde, and put vp wrongs and offences. And as hee lookes for pardon from God for far greater matters: so hee will not stick, easily to giue pardon for these lesser things. But hee that cannot bring his heart to this, to forgiue his enemies, and doe good vnto them, hath not yet attained to the first step of the duties required in this Commandement, *Thou shalt not kill*: and therefore can much lesse attaine to the latter and greater.

Forgiuing one another.

A second branch and indeed an effect of this kindnesse, is to construe all things in the best part, to take things in the best sense and meaning wee can, not to be suspicious and misdeeming. For this ill construction, and wrong interpretation of things, by haling and wresting them, to the worst sense, is a meanes to fill our owne hearts full of bitternesse, and make vs ready vpon euery occasion to fall to brawling and contention with other men. When one shall haue these doubtes, Perhappes hee thinkes thus of mee, it may be hee had this meaning, or did it in this intent, this will maruellously infect and leauen

Construing things in the best part.

leauen the heart with malice, and hatred. And therefore *Rom.* 1.29, it is ſet downe as a note of an euill man, that hee takes *all things in the worſt part*, and this is a ſure brand of a wicked perſon.

But a courteous and a meeke man, will be ſure, if a thing may be expounded, one way better then another, to take it in the beſt ſenſe, and make the beſt of it.

A third branch and effect of meeknes, is, to ſeeke after peace, to be a peace-maker, to ſtudy to preſerue and to maintaine vnity and loue, as it is ſaid, *Pſalme, 34, 14, Seeke peace and follow it*: as if hee ſhould ſay, Peace is a iewell moſt pretious, which if one labour for, hee may e find, otherwiſe hee cannot.

Yea, but will ſome ſay, How can I get it? it flees from me. I would faine be friends and he will not: I offer peace, and kindnes, but he is froward, and I can finde no good intreatie at his hand. Well, yet follow after it: though it run from you for a while, purſue ſtill, and at length you ſhal find it; and that to your great comfort.

When a man follows peace.

Now then, a man followes after peace, when he auoydes all things that might breede iarres, & miniſter occaſion of offence. For many there be, that would ſeeme deſirous of peace, and to haue men thinke well of them, and deale kindly with them: but they care not how they behaue themſelues, and what they doe to offend and grieue euery one, and to ſtirre them vp againſt them. But kindneſſe will doe euerie thing, that may winne peace, and auoyde all things that may hinder it, or breed ſtrife: yea he, that is truly meeke, will rather, in matters belonging to himſelfe, part with his owne right in ſome part, and bee content rather to want ſomething that is due vnto him, then hee will raiſe vp contention and ſtrife. And he that doth not thus, is not truly curteous, and therefore alſo not much ſet by of God.

Compaſſion and pitty.

The ſecond inward duty is compaſſion and pitie. The former belonges and is to be performed to all men, euen in time of their greateſt proſperitie: but this is proper to thoſe that are in ſome affliction and miſerie. Now this compaſſion and mercie

is to haue a fellow-feeling of the griefs of other men, to weepe with them that weepe, to mourne with them that mourne, to beare the burdens of them that be weak, and so to fulfil the law of Christ. This is commanded, *Coloss 3. 12; Now therefore as the elect of God, holy and beloued, put on the bowels of mercy.* He wisheth them, as they would be sure of their election, and haue a sound note of their holinesse, and that God loued them, so to put on the bowels of mercy, let the misery of other men enter into their hearts, and make their bowels yearne, euen as if the case were their owne.

Now this compassion & feeling must be both to the soules & bodies. As for the soules we haue an example of Christ Iesus, that seeing the people as sheep without a shepheard, in an hard case for matters of their soules, he had compassion and mourned in his soule for them. And so he wept ouer *Ierusalem*, when hee saw them so stubborne and so to resist the grace of GOD, and the good meanes of their peace. And *Paul* saith. 2, *Corin.* 2. 4. when hee heard of the incestuous man, hee wrote vnto them in many teares, and in much sorrow, almost as if the sinne had been his owne. But contrary to this, is the mercilesse and pittilesse behauiour and heart of such, as are so farre from weeping and mourning for the sinnes of other men, and from hauing any pitty vpon them; as that they despise, and contemne them, and make a iesting talke of it to their disgrace, rather then pray for them or grieue for them, to their help & amendment. Yea and worse then that, many bee so diuelishly minded, & so resemble the deuill their father, as that nothing reioyceth them more, then to heare of anothers fall: especially, if he haue been a professor, and stood for religion: then if he slip, it is such good newes, and makes them so glad, as if they had gotten a great booty. But, little doe they know, how they sinne against their owne soules, and how they prouoke God to let them fall into the same sinnes, or to giue them vp to worse offences, that then they may finde the same intreatie, and others should reioyce & mocke at their fall, as they haue done at the fall of an other. And indeed a pittilesse heart and dealing towards other mens slips, is the next way both to make themselues fal into the like sinne;

and

and also to shut vp the hearts of men from shewing any compassion vnto them. Also for matters of the body, we must be touched with the griefes of others: as *Heb.* 13, 3. *Remember those that are afflicted, as if yowere also afflicted*: and wee must be as the members of one body. Now we know that the members be all partakers of the same griefe and paine. If any one (yea but the meanest) suffer any thing, the rest also are partakers thereof: and so if we haue that loue that ought to be in the hearts of Christians, we cannot choose but feele (in some parte) the afflictions of Christians. And this the example of *Iobs* friendes sheweth. *Iob*, 2. 11. It is sayd that hauing heard of the misery where-into *Iob* was suddenly cast, they came to him, not as common custome is, to bid him be of good cheere, and we hope you shall doe well: but they came to lament with him, they wept with him, and rent their cloaths, and sate down with him mourning. They (hearing their friends woe) would let him know that they were touched with it, and therefore they shew it by mourning, and sitting in the dust, making his case theirs, so neere as might be. And if one be thus throughly and sensibly affected with other mens sorrows: this good effect will follow, that they wil be very ready and willing to relieue them, and doe workes of mercy to them. As if one part be troubled with ache and paine, you need not make a long oration to stir vp the other parts, to vse their best meanes to ease and helpe it, for they are partakers of the griefe.

The good that grows by a sensible feeling of others miserie.

But for want of these bowels of mercie, it comes to passe, that men be so hardly drawne and haled to anie worke of mercy, that it must be puld from them by maine strength, and so many arguments, so many reasons, so many inducemēts must constraine them to it, before they wil yeeld: and then, when all this is done, they bestowe a thing of no value, nothing to the purpose. And those that be bountiful and liberall inough in matters of lust and vanitie, be so sparing in workes of mercy, that one can hardly wring a pennie from them, by all the perswasions he can make. And what is the cause they be so slowe and vnwilling? Because they neither haue, nor wil haue anie sense of other mens miseries, but put away all consideration, &

regard of these things, and giue themselues wholly to pleasure. And in those matters which will cost them many teares, and bring them no good hereafter, but much sorrow, they care not how far they run, and what charges and expenses they beat: but for works of mercy, and duties of compassion, that will further their reckoning, and comfort their soules, and doe good to the Church and Saints of God, they come off so slowly and so heauily, as though all were lost, which is that way bestowed. And the reason is, because they haue an heart mercilesse and void of compassion.

Amiable behauiour.

Now the outward duties follow: and they are three in number specially to be regarded. The first is an amiable and louing behauiour of ones selfe towardes others. For, as a sowre looke, and an austere contemptuous gesture, breakes this Commandement (because it alienates mens affections from vs, and is a preparatiue to hatred) so it is a fruite of loue, and a part of keeping this Commaundement, that one should, by all good and gentle cariage of himselfe, shew his readinesse and willingnesse to doe good, so neere as he can, to all. And this is a thing noted in *Abraham*, as a matter of commendation, and a testimony of his humble and louing heart, That where he came he was very courteous to all men, euen Infidels, men of a false religion, and did carry himselfe in all good sort vnto them. As, when hee had to deale with the *Hittites*: First hee bowes himselfe in all courteous manner, and then his wordes were gentle, and all his perswasions milde and kinde: and when they willed him to bury his dead in any of their Sepulchers, he giues them hearty thanks, and with the like curtesie and good speech as afore, propounds his request. And this gentle dealing did so winne the hearts of these heathen people, and made him so well esteemed, and accounted of, amongst them, as they say to him, thou art a Prince of God amongst vs, and would deny him nothing. And so when he mett with the Angels, which
Ge. 18 hee tooke for no other but for common trauailers, hee saluted them, bowing his body in all humble sort, gaue them good tearmes, and called them lords, and intreated them to eate a morsell with him. And by this affabilitie and kinde vsage of himselfe,

himselfe, hee did not onely get fauour and good account with them, among whome he liued, but hath gotten credit to this day, and shall to the worlds end; that being a man of such worth and good desert, so well graced, and of such place and wealth, all this did not make him sowre, careleſse or disdainefull: but he shewed himselfe kinde and amiable, euen to the meaneſt. For indeede proude and hauty lookes, and a scorneful and disdainefull eye, are such things as God abhorres, as hee speakes, *Pro.* 6,17.

But we see on the contrary side, that many doe this now for their credit, and thinke to be esteemed by looking high: as swaggerers and ruffians, that haue no grace in them, nor outward thing to commend them. These abiect base persons, the scumme and froth of all the earth, rude in behauiour, wicked in heart, and careleſse in life, thinke, if they can looke big, and carry a proud & a disdainfull face, and ouercrowe euery man, and care for no man, scorne their betters, and prefer themselues before all, then forsooth they be men of some name, they shall be accounted of, and they be worthy to be looked after. They thinke to get credit by contemning euery body, and to be had in account by making no account of any. This is their courage, this is their valour, and they haue nothing to grace themselues with, but this kind of rudeneſſe. But in truth this disgraceth & discrediteth them, this proclaimes their shame, & shews that they be light, and empty of all goodneſſe: and though they had many good parts otherwise, yet this would bury all, and make them contemned in euery mans heart & eye, because they be so scornfull & contemptuous to euery one. This was *Ismaels* kind of life, his hand was against euery man, he regarded none, nor cared for anie, but set them all at defiance and at nought: therefore euery mans hand was against him, they set as light by him: and these also haue an *Ismaels* reward, euery one is their foe and euery one speakes of their shame: and what haue they gotten now? For they that wil be honoured must honour, and they that wil be kindly dealt withall, must deale kindly with others. He that looks for an amiable behauiour from others, must shew an amiable behauiour to others.

Swaggerers & their behauiours.

The second outward duty is to defend the oppreſſed, and ſuccour thoſe that ſuffer wrong; a thing much commended in *Iob*, that hee pulled the prey out of the Lyons mouth, and ſought out the cauſe of the poore, he was a father to the fatherleſſe, and Husband to the Widdowe. And this did comfort him in time of his trouble, more then all the wealth in the World. This is commaunded, *Prouerbs*, 24, 11. *Deliuer them that are drawne to death, and wilt not thou deliuer them that are ledde to be ſlaine? If thou ſay, beholde I knowe it not; he that pondereth the hearts, doth not he vnderſtand it? and he that keepes thy ſoule knowes he it not? will he not alſo recompence euery man according to his works?* He ſhewes, that if wee ſee thoſe that be vnrighteouſly drawne to death and oppreſſed, wee muſt not ſtand by and ſay, alas who euer ſawe ſuch a World as this is? who euer ſaw ſuch dealing? but we muſt put to our helping hand, and labour, to our power and as farre as we can, to reſcue them and deliuer them: for (ſaith he) wilt not thou preſerue thē? as if he ſhould ſay; art thou ſo mercileſſe, that thou wilt not helpe the oppreſſed? But then hee meetes with our excuſes, which wee are readie to make in ſuch caſes? Alas, I knew not that he had ſuch need of my helpe: and if I ſhould meddle, I might bring an olde houſe vpon mine owne head, & trouble my ſelfe, when I needed not. But he cuts off all, ſaying doth not God ſee thee & know thine heart? as if he ſhould ſay; Well, theſe excuſes may dazel mens eyes, and make a faire ſhew, with them that can ſee nothing but ſhewes: but God lookes not ſo much to the tongue, and what one can ſay for himſelfe, but hee ponders the heart, he doth not ſee it lightly, but knowes and conſiders euery particular thing and circumſtance, and therfore it is no ſhifting nor doubling when he comes to take triall of vs. And he knowes that all theſe excuſes come from ſelfe-loue, and the loue of lucre and commodity, that one might ſpare coſt and liue at eaſe, and rather ſee an other oppreſſed with wrong, then hazard himſelfe any thing to helpe him. And laſt of all he ſaith, you that be ſo loth to ſuffer a little trouble, and be at a little charges to helpe an other man in his miſery, know you not that God recompenceth men according to their workes? that he cauſeth them to reape like for

for like? & may not you come to the like misery your selfe? and then, becauſe you had no heart, nor wil, to helpe an other, you ſhall ſee others fit as quietly by you, and not venture to miniſter any ſuccour vnto you. But now men are come to that ſelf-loue and ſenſeleſneſſe of other mens wrongs, as if they were things done in a farre country, and in an other age; as though it nothing pertained to them, they haue nothing to doe with them. But thoſe that be of the better ſort, wil onely haue a little idle pitie, and mercy of the mouth, in a fewe wordes; Alas, I am ſory, and it is pittie that honeſt men ſhould be thus wronged: but neuer put to an hand to helpe, nor ſtirre a finger to doe any good in their reliefe, neither be at paines nor charges to eaſe and deliuer the opreſſed. But moſt men beare this minde, that they could take more paines, and be at more coſt to pull one of their owne beaſtes out of the ditch, then to pull a poore wronged Chriſtian, out of the pawes of the perſecutor. But *Ionathan* was not of this minde, hee ventured his owne life to ſaue *Dauids*: and deliuered him out of the hand of *Saul* his father: though it ſeemed, *Dauid* onely ſtoode betwixt him and the crowne. And *Obadiah* being the kings Stewarde, when *Ahab* his maſter raiſed an hotte and ſharpe perſecution, and would haue ſlaine all the Prophets, and hee ſhould haue eſcaped but hardly, in likelyhoode, if his maiſter had perceiued that hee had borne any fauour vnto them: and the famine was ſo great, that no bread nor water almoſt could be got for money, ſo that it was not onely daungerous, but exceeding chargeable, to feede an hundreth Prophets now, whome the King ſought with all diligence to put to death; yet (notwithſtanding all theſe impediments) he ſtood faithfully for God and his Prophets, and kept them with bread and water ſufficiently in the heate of perſecution, and the midſt of famine. *Rahab* alſo (ſo ſoone as ſhe had any ſparke of religion and the feare of the true God) defended the ſpies, and that with the hazard of her own life. For (when the King would faine haue gotten them, with purpoſe to haue ſlaine them) ſhe hid them, and ſaued their liues; and by that means alſo ſaued her ſelfe, & her houſhould; and had this priuiledge, that

1. King. 18. 4.

Ioſua. 2.

that, afterwards, Christ Iesus came of her stocke & posterity.

But on the contrary, most hellish and curſed of all are thoſe, that be ſo farre from helping and ſuccouring Gods afflicted Saints, as that they reioyce at their trouble, and recount it, one to another, as very ioyfull tidings, that makes them merry, and they put an hand to it, & to their power help it forward. Theſe be cruell wretches, inſpired with the malice of the diuell, and vnleſſe they repent, ſhal be miſerable wretches hereafter, plagued with the vengeance of GOD, as a rewarde for their crueltie.

Shewing mercy to the needie.

The third and laſt duty here commanded, is, to ſhew mercy to the needy, that want, according to our ability, and their neceſsity. This Chriſt commaunds, *Luke*, 12, 33. *Sell that ye haue, and make you bagges that waxe not olde*. Where Chriſt, exhorting them to be mercifull, meetes with a common obiection: Indeed I would willingly beſtow ſomething vpon Chriſt, but alas I haue nothing to giue. Yet, haue you nothing to ſell? Neuer a ſtrike of corne? neuer a parcel of land? no houſhould ſtuffe, that you could ſpare for Chriſt? If you haue, ſell it, and giue it to Chriſt and his members. Euen as a wicked man wil rather ſell ſomething to ſerue his luſt, then that he wil haue it vnſatiſfied: ſo doe you for Chriſts ſake; let not him goe vnſerued, but ſhew that you loue him, as well as they loue their luſt. Oh, but if I ſhould ſell and giue thus, I ſhould be beggered. Nay, Chriſt willes no man to begger himſelfe, but make you bagges. This is ſuch a treaſure, as no other is like it: for none other wil multiply, and yeeld encreaſe lying by vs; but is of that nature, that either of it ſelfe it wil corrupt, and the canker and ruſt will ſet vpon it, and bring it to naught, or elſe the theefe may meet with it, ſo that one is in continuall danger to be poore. But this is ſuch a kind of treaſure, as in it ſelfe is eternal & growing, and is ſo ſurely kept, that no man can deprive vs of it, by force or craft. And then another benefit there is alſo, *Where your treaſure is, there wil your heart be alſo*. This is a good effect, that if one lay vp treaſure in Heaven, his heart will follow it.

VVhat is the reaſon, that many men can come ſo hardly

and

and with ſuch difficulty to ſpeake of Heauen, that one may as eaſily make a great mill-ſtone aſcende vp into the skye, as drawe their thoughtes to Heauen-warde? Becauſe their treaſure is not there, they haue ſent nothing before them thither.

VVorldly men can talke nimbly and readily of grounds, of money, and beaſtes, and ſuch like, becauſe in theſe they haue laide vp their treaſure: and let a man goe whither he will, from one ende of the World, to the other, his heart will ſtill bee there where his treaſure lyes: of this hee will talke, at his table, in the fielde, as he walkes, as he lyes, euery where, and hee is not weary. The treaſure drawes the heart vnto it. But theſe haue neuer laide vp one penny in Heauen, haue repoſed nothing in Chriſts boſome, and therefore haue no minde to thinke of him: one may ſooner pull their hearts out of their bodies, then put any conſtant heauenly meditation of GOD and the life to come, into them. But if a man would let his chiefe wealth be with God, and lay vp his ſpeciall goods in Heauen, his chiefe thoughes & ſpecial deſires and meditations would be of GOD, and of Heauen: hee would talke of it as willingly, as conſtantly, and with as little tedioufneſſe, as the moſt couetous man ſpeakes of his money and cattell, and nothing ſhould bee ſo delightfull to him, as to conferre and meditate of things pertaining to the life to come. And *Prou.* 11, 17. it is ſaide, *Hee that is mercifull to the poore, rewards his owne ſoule*. As if hee had ſayde, Euery man wil yeelde, it is a good thing to be beneficial to himſelfe, and doe good to his owne ſoule: but this is moſt certaine, that nothing in the World, no purchaſe, no bargaine, ſhall bring ſo much profit to the ſoule, as a mercifull heart, and a liberall hand, to beſtow his goods vpon poore chriſtians, the members of Chriſt Ieſus. So the Apoſtle ſayth, 2. *Corinth.* 9. 6. *He that ſowes liberally, ſhall alſo reape liberally*. It is otherwiſe in this matter, then it is in other mens haruеſts: for, let a man ſowe neuer ſo good ſeede, and vſe all diligence in preparing and fitting the grounde, yet ſome caſualty may befall, which wil ſpoyle the haruеſt, and a man ſhall not haue his ſeede againe.

But

But here it is certaine, one ſhall haue a good haruest, nothing ſhall hinder this croppe. If one ſowe but a cup of colde water, for conſcience, and in loue, it is ſowen vpon Chriſt Ieſus, he is the ground: as in *Mat, 25, 35. I was hungry & thirſty, &c. ye fed and clothed me.* Therefore, vnleſſe we thinke that Chriſt wil be a barren ground; it is moſt certaine, that hee that ſcatters ſeede here, ſhal finde a large encreaſe. That which is caſt abroade in mercy, ſhall returne againe in goodneſſe: the more good a man dooth, the more good he ſhal receiue: and that certainely, becauſe God will reſtore it. And there is nothing more effectual to continue the good eſtate and proſperity of a family, then when the gouernour of the family opens his hand abundantly, with al plentie of good workes and mercy.

Rules that one may do the duties of mercy aright.

Now that one may do this duty of mercie rightly, ſo as it may be pleaſing vnto God, and bring comfort vnto his owne ſoule, theſe rules muſt he obſerued.

Firſt, out of *Micha. 6. 8. Deale iuſtly and loue mercie.* Iuſtice in getting, muſt be ioyned with mercy in beſtowing: that muſt be well gotten, that is liberally giuen: or elſe it is but to rob one, to giue another: to take it from the right owner, to whom God hath giuen it, to beſtowe it on another, whom wee thinke good. As 1. *Samuel 8. Chapter, 14.* ſaith of the il kings, that they would take away the peoples vineyards, and fields, and oliues, to beſtowe them on their ſeruants, and on whome it pleaſed them. This is not mercie, nor to be accounted liberality: neither doth it deſerue anie better name, than theft. As many among vs care not how vniuſtly they get, whome they pinch, whome they oppreſſe, whome they wrong: but when the time comes, that they thinke to ſhew their liberalitie, and to let all the World haue a taſte of their bounty, then no man ſhall bee put backe, but euery man ſhall haue his fill for a time; and nowe they thinke they haue quit themſelues well, and you muſt account them very liberall, and bountifull gentlemen. Nay, firſt let them be iuſt, and then they may be mercifull; but til then, all is oppreſſion, robbery, and ſpoyling.

Hee muſt be iuſt before they can be mercifull.

And

And many idle ministers that get many benefices into their hands, and make themselues fat with the peoples blood, whom they starue, and care not for feeding their soules at any time; yet, that they may get them a name of bountifull men, once or twice in the yeare they will come to the people, and feast them, and great good cheare they muste haue: thus they robbe their soules to feede their bodies, and vnder pretence of hospitalitie and neighbourhood, they make a prey of the people. But they shoulde doe as *Zacheus* did, first restore the ill gotten goods, and then of the rest that was their owne, they might bee mercifull and doe good: but it is no liberality to bee lauish of an other mans.

Secondly, it must bee done liberally without grudging or murmuring: as 2, *Corin*, 9, 7. *God loues a cheerefull giuer*. It must not be wrested from vs, but come willingly and freely; or else the praise is lost. So *Proverb*, 3, 27. *With-hold not the good from the owner thereof*. He makes the Christian neighbour that is in necessity, an owner; euen one that hath good right & title to our goods, according to our abilitie. For God hath giuen it vnto them, and it is their due: therefore he saith, withhold it not frō them, but giue it readily, put him not back, but let him see that thou art glad to do him good, & that it is a delight to thy soule to help him in his need. So, Christ saith, that the poore widows farthing was more in Gods account, then all the large offerings of richer men: For they did it most of them ambitiously, and some Pharisies meritoriously, to bind God vnto them, & make him beholding vnto them; but shee did not looke to credit: for it was rather a discredit, that when all the rest come with their great summs, she comes in with her mites among the rest, neither did she thinke to merite any thing at Gods hand, but desired to please God. That which she had, though it was but a little, she gaue very freely: and therfore God accounted it, as a very great gift. Therefore we must looke that our gittes be free-will offerings, and come voluntarily, and then they shal be well accepted. Chearefull giuing.

Thirdly, wee must looke to doe good, especially to the house-holde of faith. Though a man should doe good to all. Gal, 6.

all mankinde, yet his principall regard ſhould be to Chriſtians, that where Gods kindnes appeareth moſt, there his kindneſſe may be moſt exerciſed; and he muſt do moſt good, where God hath giuen moſt good. So *Matth.* 25. That, which they did to poore Chriſtians, was accounted, as done vnto him, and that he paid, as a debt of his owne.

Which confutes thoſe, that, if they beſtowe any thing, be ſure Chriſtians ſhall haue leaſt: but it is done (hand ouer head) without any regard to whome it is done; and euerieone ſhall fare better with them, then he that is beſt. There is a certaine hidden malice, and a ſecret inueterate enimity to good men: and therefore all wordly men, thinke that worſt ſpent, that is, giuen to Gods children. And thus much of the things forbidden, and commanded in this Commandement; that wee doe the one, and auoyde the other.

Hindrances fro the keeping of the ſixt commandement.

Now certaine things muſt be auoyded, which are occaſions of the breach of it, and hinder the keeping of it. And the firſt of theſe is pride: for, ſo much pride as there is in any, ſo much occaſion there is of the breach of this Commandement. For, ſo the holy Ghoſt ſaith, that onely from pride, contention comes. He that is proude, is alway readie to ſtirre vp ſtrife: for hee will doo wrong to any, but hee will be admoniſhed by none. Secondly, hee ſo ſpendes and ruinates his eſtate, by ſeruing his proud luſt; that he hath nothing to beſtow in workes of mercie: by ſetting himſelfe ſo high, hee brings his eſtate ſo lowe, that hee cannot affoord to do any good: hee is alwayes in want and neede, ſtill ſhifting, and caſt behinde hand, becauſe he is too lauiſh in ſpending vpon needleſſe things, to ſerue himſelfe. As the Sodomites, though they liued in the moſt rich and plentifull country vnder the Sunne, and that which was fruitfull of all encreaſe, yet they could ſhewe no worke of mercy, no good that they could doe: Why? becauſe they were proud, and thought all too little, that came to themſelues, and for their owne delights, and therefore could ſpare nothing to ſupplie anothers neede. So it is ſeene, that many poore men are able to doe more good, haue more to lay out vpon mercy, then many that haue rich reuenewes. And why? becauſe theſe with

1 Pride. Prou. 13. 10.

Ezech. 16. 49.

their

their reuenewes haue a deuouring ſinne, and that is pride, which drinks them dry; ſo that they may truly ſay, they haue nothing to giue. They are driuen to wants and neceſſities, that they can neuer get before hand, they haue it not to giue, and how can they giue? But why haue they it not? whoſe is the fault? Is it not therfore, becauſe they haue fed the waſting humor of pride? and that eats vp all which they ſhould beſtowe on Gods poore Saints? Therefore, who-euer would keepe this Commandement, let him ſtriue againſt this ſinne: for that will make him vnable to doe good, and cauſe him to be as dry wood, to miniſter matter for euery contention.

Secondly, beware of couetouſneſſe: for a couetous man can- Couetouſneſſe
not but be cruell. As appeareth *Micha.* 3. 3. where ſpeaking of couetous mens dealing with their poore neighbours, he ſaith: *They eate the fleſh of my people, and flay off their skinne from them, and they breake their bones and chop them in pieces, as for the pot, and as fleſh within the caldron.* He compareth theſe greedy minded men not only to Butchers that pluck off the hide of the poore beaſts, but alſo to Cookes that diuide the fleſh in pieces, and cut the bones and ſinewes aſunder.

He that is giuen to wicked couetouſnes, cares not what miſ- Ryot.
chiefe falles on another, ſo he may haue lucre. Who-euer ſtands in the way betwixt him, and his gaine, he wiſheth his death vnfainedly. If it be a father, he could reioyce to ſee him laid in his graue, that he might haue his liuings. If a brother, ſo hee may gaine by his death, you can bring him no more welcome newes, then that his brother is dead. Alwaies couetouſnes drawes after it a long taile of craft and cruelty.

Laſtly, take heed of riotouſneſſe, and drunkenneſſe; for when drinke is in, the wit and grace is out: then a man is ſuch light ſtuffe, that the deuill may toſſe him about at his pleaſure. Firſt, it hurts the body it ſelfe. Secondly, it breedes ſtrife and conten- Prou 23. 29.
tion, murmuring, brawling, and wounds without cauſe. For, whē they went good friends (if drunkards can be good friends) to their pots; all vpon a ſuddaine, vpon a mad humour, no man knowes why they fall together by the eares, and are ready to ſtab and miſchiefe one another, and two or three houres after,

aske

aske them the cauſe, and they cannot tell, but it was a mad humour of theirs.

Thirdly, they ſo ſpend themſelues this way, and drinke vp all their wealth, as that they haue no abilitie to doe any worke of mercie. Therefore pride, couetouſneſſe, and drunkenneſſe, muſt be ſhund of all thoſe, that would keepe this ſixt commandement, *Thou ſhalt not kill*. Thus much of the ſixt commandement, concerning the ſafetie of our owne and our neighbours perſon, and what duties we owe thereunto. Now followes the ſeuenth Commaundement, concerning chaſtity, and how wee ſhould that way behaue our ſelues.

The

The seuenth Commaundement.

Thou shalt not commit adulterie. Exod, 20, 14.

The summe of this is, that we should auoide all vncleanneſſe in our ſelues and others, and vſe all meanes to preſerue our own and our neighbours chaſtitie.



FIrſt, for filthie luſts, and deſires of the hart, conſented vnto: Though they bee kept in, & neuer break forth, in word, nor deede, yet this verie luſt, and deſire it ſelfe, makes one a breaker of this commandemẽt before God. As our Sauiour Chriſt the law maker, & therforealſo the beſt expoſiter of it, doth teſtifie: *I ſay vnto you, he that looketh vpõ a womã, to luſt after her, hath committed adultery with her already, in his heart.* They of olde, Mat. 5, 28.

ſaith

saith he, (meaning the Phariſes) had ſaide: *Thou ſhalt not commit adultery*, extending the commaundement no further, then to the groſſe act: and that they would not haue men commit, becauſe it would bring reproach vpon their name, and death vnto their body. But Chriſt requires a farre greater puritie, and ſhewes, that the adulterie of the heart is odious to God, as well as that of the body; and that men cannot more eaſily ſee, and perceiue that outward filthineſſe, then hee doth the inward. For, he hath pure eyes, that can abide none iniquitie, and hee ſearcheth the heart and reines. An vncleane heart, therefore, wiſhing fowle things and meditating vpon filthineſſe, is moſt hateſull to God.

Vſe. The vſe of this, is, to condemne thoſe, that, when they heare Gods curſe againſt the tranſgreſſors of this commaundement, concerning adulterie; thinke, if they haue not broken forth into the outward action, they are free, and out of the gun-ſhot: that pertaines not vnto them. But let them knowe, that if they haue an ill heart, though men cannot charge them with the ill act, yet God can charge them with the euill thought, and that they are lyable to Gods curſe, aſwell as thoſe that offend outwardly. Indeede there bee degrees, and the increaſe of ſinne brings the increaſe of iudgement: and groſſer ſinnes ſhall haue more grieuous plagues: but the leaſt fault is ſufficient to condemne them. And they that will not humble themſelues, nor care for inward motions, will (if occaſion be offered) eaſily bee drawen to the outward practiſe. For Luſt, hauing conceiued, bringes foorth ſinne. And hee that will not reſtraine it in the conception, ſhall not be able to hinder it in the birth. Therefore he, that would not haue ſinne borne, muſt not let luſt conceiue, but labour earneſtly to kill it in the womb, as it were. For howſoeuer thought be free in reſpect of the ſight, and lawe of men, yet it is not free from God, nor from his law: which was not onely giuen to reforme and rule the outward manners, but the ſoule alſo and all the affections.

Inward vncleanneſſe accurſed before God.

Iam. 1, 14.

Secondly, this ſerueth for the inſtruction of thoſe, which haue thus offended, that they muſt repent and craue pardon at Gods hands, and intreate him of his mercy, to kill his luſt, and

to

to wash away the filthinesse of their heart; that they may not onely bee freed from the iudgement of God due to the sinne, but also may hinder the birth of so filthie a monster, as wil proceede of this so ill a conception. In other conceptions, it is a foule fault, after the conception to take any thing, that may hinder the encrease and birth of it. But in this conception, it is the greatest vertue & safest way, to take such a receipt as shall quite kill it, that it may neuer come forth to light. And this receipt is onely to repent and craue pardon: for else God will bring their secret sinne to open shame; & their inward filthy desire, to outward publike disgrace. Ier. 4, 14. Lust should be slaine in the conception. The meanes to cleanse vs from filthie affections.

Now the meanes to purge the heart, and to make it cleane and pure from such filthy affections: is, first, to pray to God often and earnestly, to purifie the heart, and to sanctifie it by his holy spirit. Then secondly, to be faithfull and diligent in some honest and lawfull calling, that they may busie the heart vpon something lawfull and profitable. For, idlenesse is the mother of foule lusts. As a standing poole (not hauing any course of running) growes filthy of it selfe, and full of Toades and noysome vermine: so the heart that is not taken vp in some good & honest calling, is a fit place for the deuill, wherein to breed and engender all monstrous and filthie lusts. Idlenesse procures lust, nothing more. As, what was the reason why the *Sodomites* grew so filthie and vncleane, that no people euer were so beastly? Becausse, hauing the most fruitfull and abundant countrie in the World (for it was like the garden of GOD that yeelded them all commoditie & profit) they grew rich, & then like foolish men, did settle themselues to nothing else, but their ease & delight. Their nature was no worse then others: but their idlenes so corrupted their hearts, as the diuell had libertie to cast in, and they leasure to pursue all monstrous and vncleane desires whatsoeuer: this was the cause they were so outragious. 1 Prayer purifieth the heart. 2 Idlenes breeds lust. Ezech. 46, 49. Gen. 13, 10.

Also temperance in meate and drinke, watching and fasting, as neede doth require, and as our strength may beare: These meanes (by Gods blessing) will slay these lusts, and empty the heart of such ill desires, and preserue our soules and bodies pure and vndefiled. But if that all these meanes being vsed faithfully, 3 Temperance in meates.

these lusts wil not yet be so ouercome, but still arise and still ouerburden the hart, and set it on fire with ill desires, and the flesh wil not bee tamed, then one must seeke the remedy of mariage, and pray to God to giue him a meete yoakefellow; and then we may look that God wil certainely heare our requests. For, when we haue done our indeuour to beate downe our flesh, and yet cannot so ouercome it, but that we stand in neede of an help this way, then God hath called vs to the estate of matrimony; and as he hath giuen vs a calling, so we may hope that hee will giue vs such a one, as shal be a comforter to vs, and an helper both for this life and the life to come. And so much for the inwarde breach.

Outward breach of this cõmaundement.

The outward breach of this commaundement hath many braunches. But the chiefe are comprehended by the Apostle, *Galathians, 5. 19.* where hee saith, *The fruites of flesshe are adultery, fornication, vncleannesse, wantonnesse.* These are the chiefe outward breaches of this commandement. And first, for adultery:

Adultery.

That is committed, when either partie offending is either married or contracted: for, if he be either ioyned by mariage or contracte, that committes the act, then it is adulterie. This is a very high breach of this commaundement, becausse they *breake the couenant of God.* For when they come together in either of these knots, they bind themselues by couenant not onely one with an other, but to God himselfe (that hath appointed the ordinance) that they will faithfully & truely keep their fidelitie one to the other: and therefore if they deale vnchastly, it is not onely vniustly done in regard of themselues, but they forfeite their bond to God, euen to the hazard of their saluation, and prouoke his curse, both on the soule and bodie. And this exceedingly aggrauates the sinne of adulterers, That hauing come in the sight of GOD, and before men and angels, to make a couenant, and there also in the face, and by the voice of the congregation, craued a blessing of GOD vpon their proceedings, they abuse God, Angels, men and all, by breaking their couenant in polluting their bodies, directly contrary to the solemne vowe which they made vnto the Lord.

Prou. 2. 17

But

But, how grieuous, and vile a thing this is, the ill effects that follow of it, doe declare. The firſt is ſet downe, Prou. 5.11, *It conſumes the fleſh and the body.* It is a fire in the bones, it breeds fretting and incurable diſeaſes: that, as the ſinne makes one lothſome in the ſight of God, ſo the plague may make him lothſome in the ſight of men. If one be ſo audacious as to break this couenant of God: though men forbeare to inflict that death vpon him, which by Gods holy Law is due vnto him (for by the lawe of God the adulterer is as guiltie of death as the wilfull murderer) yet God meetes with him, and by filthie diſeaſes brings him to his deſerued ende. Secondly, *Prou. 6, 26.* the holy Ghoſt ſaith, it brings one to a morſell of bread, that is to extreame pouertie. And ſo *Iob. 31.12.* ſaith of this ſin, That *this is a fire which deuoures to deſtruction, and which wil roote out al our increaſe*: this wil make ſpoyle and hauocke of all that a man hath. Thirdly, it conſumes not onely the goods and body, but there is a further conſumption then all this; he that doth it, deſtroyes his owne ſoule, as *Solomon* ſaith *Pro. 6.32.* Fourthly, he gets a perpetual blot to his name, *Prou. 6,33.* that he ſhal neuer be able to put away, vnleſſe hee doe truely repent, and ſo get it waſhed away by the blood of Chriſt, which onely wil make all cleane. But elſe he ſhal haue alwaies a ſhameful name, and an ill report. All the braue apparel, al the bribing and colouring in the world, wil not couer this blot of the name and eſtimation. For, hee is a needleſſe thiefe, not ſtealing for neceſſitie, but of preſumption, and therefore deſerues no pity. Wee ſee, that if a thiefe vpon neceſſitie, as it ſeemeth to him (though indeede no neceſsitie ſhould make a man ſinne) doe filch or ſteale from his neighbours, men ſhew ſome kind of mercy, and doe not altogether ſo much abhorre it: but when one hath the remedy, and hath profeſſed his thankefulneſſe to God for his helpe by mariage, & yet notwithſtanding all the good meanes to the contrary, will breake his couenant, he is a needleſſe thiefe, hee ſhal finde no mercie, but he deſtroyes his ſoule, and makes his name to ſtinke among men. Fiftly, he that doth commit adulterie, doth not onely deſtroy his owne ſoule, but he doth what he can to deſtroy an others ſoule alſo, and ſo to kill two at once: and in this

The fruits of adultery.

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regard this sinne is worse then either theft or murder. For if a thiefe should strip a man of all he had, and (besides that) take away his life also, the man so wronged were not one whit the worse man for all this, but his soule might goe to heauen, aswel as if he had dyed in his bed: but he or she, that enticeth an other to commit adultery, robbes the partie of saluation, so farre as in them lies. For little do these allurers knowe, whether euer the other shal repent, or be conuerted from this sinne. For this is such a wound, as no Physitian can lay his hand to heale it, but the holy Ghost; no medicine can cure it, but the blood of the son of God. This is not to spoyle his body of wealth & health onely, but euen the soule of life and grace: and this is the most grieuous spoyle, and daungerous that can be committed. For, though one should hurt and wound another: yet there were hope that one might find some skilful Chirurgion to make all whole againe: but he that hath stricken so deepely into the soule & conscience, and hath kindled the fire of Gods vengeance in the hart, how knowes he whether this shal euer be healed? And what a feareful thing is it to be an instrument to drawe another into hell, and to incurable and endlesse miserie? Lastly, besides all this, an adulterer is a thiefe, by intruding his child into another mans possession. For, what greater wrong or indignitie can be offered to a man, thē to haue his patrimony, & all his labours left to a bastard, the seed of his mortal enemie? For of all men in the world, he would be most vnwilling, (if he knew of it) to bestow it on him: much rather would he giue it, to a strāger whom he neuer knew before, then to one that had so shamefully abused him; and could better finde in his heart to leaue his goods vnto a vagarāt begger, then to that bastard, whom vnwittingly now he feeds and clothes, & who shal enioy al his labour. Thus much for the cursed effects of adulterie.

Adulterers are wicked thieues.

Now the vse that we must make of this, is: That sith it is so foule a sinne, and yet our nature is subiect to fall into it (as *Dauid*, after many corrections and humiliations, after many miseries and benefits, when hee was somewhat growne in yeares, and had the remedie also, yea and as the corruption of those times was, had many wiues, yet committed this sinne) it should moove

to vse those meanes and preseruatiues that may keepe vs frō it. For, if *Daud* did fall into it to his great woe, & to some blotting also & blemishing of his name, then we must not be secure and think our selues safe. Now the means to make a man liue chastly in marriage, are these. First, if there haue beene any fornication before marriage, knowe that this is a secret poyson that lurkes within, and if it be not stayed, it will breake out to adulterie. Therefore that fire must be quenched by true repentance, & so it shal neuer flame out into further mischiefe, else it wil certainly haue his vent: an olde fornicator shal be a new adulterer. I meane by an old fornicator, such a one, as hath committed fornication before mariage, without repentāce: for he hath a wilde fire within, that wil not keepe within long, but wil make him burne in lust, as fast as before. And it may be said of him, as God said to *Caine*, thy sinne lyes at the doore; so his old sinne lies at the doore ready to catch him: yea, it wil let him haue no peace, but lies in waite, hunts & pursues him, & meetes him at euery turne, til it hath brought him to naught, vnlesse he by repentance first bring it to nought.

Means to make vs liue chastly in marriage.

This then must be the first care, if one hath been a fornicator, To repent for that. And though one haue not offended this way, yet hee must keepe and obserue this second rule: Euerie married person must labour for pure and feruent loue to his yoake-fellow. As, *Prou.* 5. 18. hee wils men not to follow after the strange woman. But how shal I choose? hee sheweth in the 18. *Verse*: *Reioyce in the wife of thy youth, and delight in her loue continually.* If married persons get feruent and pure loue one to the other, this wil keepe them safe. For it is not hauing of a wife, but the louing of her that makes a man liue chastly: & it is not the hauing, but the louing of a husband that preserues a woman from whoredome. But if she haue him, and yet hate him, and despise him, shee is in daunger euery day to be defiled. Feruent loue then must be sought for. Not such as flesh can yeeld; for the nature of flesh is, as to be violent before mariage, so to be readie after to finde occasions of iarres and dislikes; but pure loue is a gift of God, and a sparke that comes

Loue betweene yoake-fellowes in marriage preserues their chastity.

from heauen, and hath this vertue to make a man liue chaſtelie. But now if one wil ſay, ſurely I wil neuer be an adulterer, yet for all that cares nor for his owne wife, but contemnes and deſpiſeth her, hee hath no warrant to ſay ſo: nay, he takes the next way to bring himſelfe into the ſnares of adultery, by this firſt breach of a moſt principall dutie of marriage, in that hee doth not loue his wife.

2 Loue to Gods word preſerues chaſtity.

Another meanes to auoyde adulterie, is ſet downe in *Prouer.* 2, 8, 16. *If knowledge enter into thine heart, and wiſedome delight thy ſoule, then ſhall it keepe thee from the ſtrange woman, that flattereth with her lips.* To delight then and reioyce in the pure word of God, and to embrace it in ones heart, this will ſo ſatisfie the minde, and content the ſoule with ſweete comfort and delight, as that one ſhal not neede to followe the impure and fowle pleaſures of the fleſh, that are contrarie to God and his worde. But if wiſedome enter not into thine heart, luſt will: and if a man finde no reioycing, nor pleaſure in the word of God, hee is in continual daunger, to ſeek pleaſure in theſe fleſhly & damnable luſts, that fight againſt God and againſt his owne ſoule. For no man can liue without his delight; and though it breake not out ſtraight to the maine ſin of adulterie, yet it will beginne with other vanities; & not ceaſe, till it hath traced one through all the idle and fooliſh delights: and at length leaue him wallowing in this filthie and lotheſome pleaſure. For hee that is not refreſhed with ſome pure and holy delights, will ſurely be carried headlong to ſome vngodly pleaſures.

3 A good man ſhall be preſerued from vncleanneſſe.

Thirdly, wil we be kept from this fowle and monſtrous ſinne? then wee muſt marke the rule of *Solomon*, *Eccleſ.* 7, 28. *I finde more bitter then death, the woman, whoſe heart is as nets and ſnares, and her hands, as bands: Hee that is good before God, ſhall be deliuered from her, but the ſinner ſhall be taken by her.* Hee ſhewes how one may eſcape the lewde woman, and keepe himſelfe free from her ſnares; namely, Be a good man, walke religiouſly and keepe peace with God, elſe he is in continual daunger to be taken. Hee ſhewes, why God ſuffers filthy ſtrumpets, and harlots to liue vpon the earth; namely, that they may be a Iaile or priſon to wicked ſinners, and chaines, wherein to hamper all vngodly per-

Prou. 22, 14.

persons: they be as foulers to catch hypocrites, that haue not the true feare of God; that those that be hateful to God for other sins, may be made hateful to men for this sinne. For when men prouoke God by sinnes that hee hates as much, but be lesse subiect to disgrace amongst men, then hee giues them vp to those sinnes, that may shame them, and bring them into contempt before the world. And it is not as most men say, Alas, hee was an honest man, till hee slipt into this fault. No: had hee been honest before, God would not haue deliuered him vp to the power of this vile sinne now: But because he was wicked before, therfore GOD punisheth sinne with sinne, that his inward wickednesse might appeare to his greater disgrace: hee hath liued irreligiously in the first table, and now GOD in vengeance giues him ouer, to liue vnrighteously in the second. These be the meanes then to keepe one pure; namely, an vpright life, that one liue in no other sinne that breakes off peace betwixt God and him; and to take delight in the word of God; and vse all good meanes to get a pure and feruent loue to the yoake fellow, and to purge out by godly sorrowe that venime of fornication, if any haue beene committed before, that else would infect the heart with adultery. For marriage cannot kil former lust, onely repentaunce can do that: and marriage is an helpe to a penitent man, to preserue his chastitie for the time to come.

But now, if one haue fallen into adulterie, and broken the couenant of God, there is no way for him but onely one; euen to confesse his filthie sinne, and be grieued and iudge himselfe for it, and then to lay hold on the merits of Christ Iesus, and to craue Gods mercie; knowing that he can as easily forgiue, and the blood of Christ can as easily washe away adulterie in the highest degree (so the person bee penitent) as the least spot of wantonnesse. So much for the first outward breach, *viz.* Adultery. The next followeth, and that is called Fornication: that is, when single persons commit the filthie act. *1. Cor. 6. 10.* *The second outward breach is fornication.*

And this, howsoeuer it bee not so grieuous as the former, because it doth not break the couenant of God, mentioned, *Pro.* 2. 17. and is not punishable with bodily death, yet it is a feareful

sinne lyable to the curse of God & damnation. For so it is saide, 1. *Cor.* 6,9. *No fornicator shall enter into the kingdome of heauen.* It is such a sinne as shuts one out of Gods kingdome, and casts him down headlong to hell, and the euerlasting vengeance of God. And the ill effects of adultery afore named, namely a diseased bodie, a poore estate, a blemished name, & damned soule, & the drawing and murdering of anothers soule, doe agree to this sin also. Oh, but they wil marry the party, and so all shal be wel, and they wil make an amends: But this cannot make an amends, for nothing can wash away the pollution of the soule, but the blood of Christ. But if you doo marry the partie, why wil you giue the first fruites of your body, to the flesh & the diuel, and the refuse to God? It is a shameful thing, to serue sinne with the chiefe of his strength, and God with the remainder. How can they looke for a blessed proceeding, from so foule a beginning? Why wil he do so much wrong to his first borne, to make him base begotten, and his posteritie a bastardly generation? Why wil they beget a continual sorrow to themselues, that they should not bee able to looke vpon their childe, without blushing, and cannot see the fruite of their body, but they must looke on the fruite of their sin, and behold a witnesse before them of their own filthinesse and disobedience to God? Or, if hee purpose not to marry her that doth this, why doth he robbe her of her virginitie, & make her vnfit for any other else? Therefore this is a fowl sinne, and dangerous. For vnlesse it be repented of soundly, fornication before marriage makes a plaine and high way for adulterie after mariage, and for much misery in this life, and euerlasting shame and torment in the world to come.

The remedies against adultery, serue also against fornications. Reuel. 21. 8.

The third outward breach of this commandement followes, And that is vncleannes: which is either vnnatural, or natural. Vnnatural, with others, as *Sodomy* practised of the *Sodomites*, condemned, *Ro.* 1.27. when *man with man workes wickednes, woman with woman commits villany*, or else that beastly sinne, when men mingle themselues with beastes. These nature abhorres, and they be commonly punishments of some other horrible wickednesse, and follow a very prophane & dead heart, and are farre worse and more horrible then adultery. The other kinde

Vncleanneſſe, the third outward breach.

of

of vnnatural vncleanneſſe, is by ones ſelfe. For one, by himſelfe alone, may defile his owne body in moſt filthie ſort: which, though it be more ſecret from man, yet it is abhominable before God & often God brings it to light, by puniſhing thoſe, which haue vſed it, with terrour of conſcience, and horrible feare in their minde, or elſe with frenſie, and madneſſe. Theſe puniſhments haue often fallen vpon the practiſers of this ſecret ſin, & then all goes abroad, then they lay open, and vomit out all their ſhame, and howſoeuer they ſeemed chaſte and pure before, yet now their filthineſſe is brought to light. The ſecond vncleanneſſe is betweene married people, either in their enterance into marriage, or elſe in their proceeding and vſe of it. The vncleanneſſe in the entrance, is either if one marry another of a contrarie religion; as a profeſſor, and a chriſtian, to wed an Atheiſt, or a Papiſt; their whole life ſo led, till repentance and conuerſion come, is vncleane and vnholy in the eyes of God. And therefore in *Ezra*, thoſe that had ſo married, were conſtrained by God to put away both their wiues and children, as vncleane perſons and vnmeete plants to grow in a chriſtian family. Alſo if thoſe marry together, that be within the degrees of conſanguinity, or affinitie forbidden, they may cloak and ſhift as long as they wil, but they ſhal neuer ſhift off the reproch and condemnation of being vncleane perſons before God, ſith they marrie without the warrant, yea contrarie to the Commandement of God. Alſo thoſe, that marry without conſent of parents, their marriage is vnholy, and life vncleane, till they be reconciled to God by repentance, and to their parents by ſubmiſſion. Theſe be the pollutions in the entrance into the eſtate of marriage. In the vſe of it, vncleanneſſe is cõmitted.

Natural vncleanneſſe.

Ezra 10.3.

First, in comming together at vnſeaſonable times: this was a cauſe, that made the Land of *Canaan* vomitte out her inhabitants; becauſe they had no regarde to obſerue lawful times, but came together then, when GOD and nature required that they ſhould forbear the mariage bed, & keep themſelues a-ſunder. Now if the Lord did ſo fearefully plague theſe heathen people for this vncleanneſſe, which onely had the law of nature to guide them: how much more are they in daunger of his heauy wrath,

Leuit. 18.19. 24.15. Leuit. 20.18. Ezech. 22.10.

wrath, that haue beene forewarned to auoide this ſinne, by his iudgements executed, both on the Gentiles, and on the Iewes, and alſo by his written word? And this was to bee puniſhed with death in both parties in the old law; becauſe by reaſon of the time and manner of ſeparation it might then bee more eaſily diſcerned. Alſo in mariage, one may deale vncleanely by exceſſe, vnleſſe he carefully ſtriue and pray for temperance and moderation. For as a man may bea wicked drunkeard with his owne drinke, and a glutton, by exceſſiue deuouring of his own meate: ſo likewiſe, one may be vncleane, in the immoderate vſe of the mariage bed. And this ſin, though the hand of the magiſtrate cannot puniſh it, yet Gods hand often findes it out, and the children diuers times proue monſtrous, and miſſhapen, and leprous, or idiots, or elſe verie vngodly and ſtubborne. And thus God meetes with theſe ſecret ſinnes by iudgement, when men wil not be carefull to auoide them, or to meete with them by repentance, when they are fallen into them.

The laſt breach of this cõmandemẽt, is in wantonneſſe: which is the preparation & foundation for all the former; conſiſting either in things belonging to the body, or the body it ſelfe. Wantonneſſe in things belonging to the bodie, is ſhewed in coſtly apparell. Not that there ſhould not be things fitting the eſtate, & that there were not a diuerſitie of degrees to be regarded: but in no eſtate or degree may one be ſo exceſsiue, as to hinder himſelfe from good works of mercy and religion. None ſhould beſtow ſo much time in trimming the body, as he can haue no time for trimming his ſoule; nor beſtow ſo much coſt in rich apparel, as he can ſpare nothing to beſtow on the poore Saints.

Wantonneſſe in apparell.

Secondly, in ſtrange apparel: as in *Zeph.* 1. 8. the Princes, the Kinges Children are rebuked, for that (hauing more money, and maintainance then their neighbours) they did not beſtow it in doing any worke of mercy to the poore, or prouiding any thing of profitte for the common-wealth, but onely in ſetting out themſelues by new faſhions, that no newe tricke or fooliſh deuiſe could come vp, but preſently they muſt haue it. Yea, they neuer thought themſelues well, vntill they were beginners of ſome new-fangled inuention, concerning their

their attire, that other folkes might looke at them, and lust after them. And these kinde of persons, how-euer they seeme fine in their owne eyes, yet they be filthie, in Gods eyes. Also in excessiue diet, when we keepe no good measure in meate & drink. For one cannot lay on more fewel, but hee shal haue a greater flame: so stuffing ones selfe with meat and drinke, wil make the heart more outragious in al euil lusts. As the Prophet saith, *They rise vp full, and then they neighed after their neighbors wiues, as a fed horse after his mate*; this is a homely comparison, yet the holy Ghost vseth it, to make the sinne more loathsome. Also, in excessiue sleepinesse and sluggishnesse; when a man liues so, as neither the world, nor the place where he liues, shal bee any whit the better for him, but he spends his strength and his life in eating, drinking, and sleeping: abusing that time slouthfully, which God hath giuen him to do good, and get some knowledge of God, and assurance of his owne saluation. Such maner of persons be wantons, and by the Apostle, put in the number of filthy persons, that shal not inherite eternall life. Also in the body it selfe, and that is either in the parts or the whole. In the parts, as an eye full of lust, as *Peter* saith, *that ceaseth not to sinne*. Though the body sometimes ceaseth for want of occasion, or for weakenesse, yet the eye is alwayes busied in vnchaste and wanton lookes. Also the tongue in vnchast and wanton songs and reading loue bookes, of daliance and filthinesse, which is a kind of contemplatiue fornication. They that made them, bee wantons, and those that read them. So euery other gesture that stirres vp ones selfe, or any other, purposely to lust, that is wantonnesse: as the wise man saith, that a wicked man makes a signe with his finger, and speakes with his eye.

Isay,4.4 Wantonnesse in diet.

Ier,5.8

Wantonnesse in sleepe.

Gal,5.19

Wantonnes in abusing the partes of the body.

1,Pet,2,14.

Prou,6,13.

The whole bodie is abused to wātonnesse in immodest dancing. For here euery part is abused to dalliance, the eye, the hand, the foot, & all, in meeting, in embracing & such like. Al the actiō is nothing, but the professiō of an vnchast heart. Here is an artificiall grace, an artificiall pase, an artificiall countenāce, & in euery part a wicked art is added to increase this filthinesse; & if you cal it a sport, it is a very dangerous sport to vse the body as an instrumēt of wātonnes, & an inducemēt to fornicatiō & adultery.

Wantonnes in abusing the whole bodie.

Those

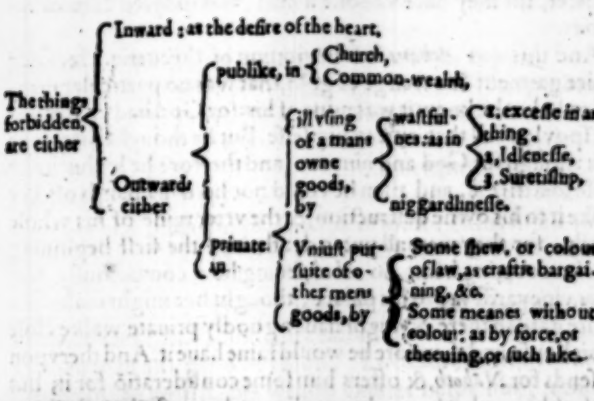
Those also haue offēded in wantonnesse, that giue themselues libertie to be present at, and see, such thinges as be practises of wantonnesse, as stage playes, which serue for nothing but to nourish filthinesse; and where they are most vsed, there filthines is most practised: where the man is cloathed with womans apparell, & that ordinarily is put in vse, which the Lord condemneth as an haynous abhomination. This is a way to breed confusion of sexes, and it is a plaine belying of the sexe. Those then
Deut, 22, 5 that haue thus hurt themselues, or others, must craue pardon, and repent; and those parents, that themselues in youth haue taken libertie this way, must restraine their children: contrary to the common practise of impure parents, that haue themselues been olde fornicators and wantons, and now when they are spent, it doth them good, & makes their heart glad to see their yong children tread in their steppes, and run madding & skipping vp and down, with all wanton and vnseemely behauiour. This, howsoeuer men make but sport of it, yet God will not tolerate it: for if he cannot put vp the abuse of one member alone, to wantonnesse, he will neuer indure that the whole bodie should be thus abused. Thus much of the seuenth Commandement, concerning preseruing our owne and others Chastitie; The next is, concerning goods, in the eight Commandement, which is as followeth.

The

The eight Commaundement.

Exodus,20.15. *Thou ſhalt not ſteale.*

The ſumme of it is, that we ſhould not hurt our owne, or our neighbors eſtate: but, ſo far as we can, procure the good of both.



THe inward breach of this commandement, is, luſting after another mans goods in the heart, and a ſecret deſire of that, which is none of ours, though wee ſeeke not to get it wrongfully. For, as in the former commandement, the filthie cõcupiſcence of the heart was counted adulterie before God, though vncleane practiſes did not breake forth: ſo here, he that inwardely longeth after his neighbours goods, is a theefe before

Gods

To long after our neighbors goods is theft.

Gods iudgement seate, though he stay his hand from taking of them. So in 2. Pet. 2. 14. He (describing wicked men) saith, They haue *hearts exercised in couetousnesse*. Though they durst not giue such libertie to their hands, yet it was the occupation of their hearts, to be alwayes stealing, alwayes desiring that which was none of theirs. Euen as the thoughts and desires of christians are busied in thinking of the life to come, and of the latter ende, and how to glorifie God while they liue: so their desires and hearts were alwayes wandering & pursuing after another mans goods: this was all the exercise of their hart. So *Micha.* 2. 2. *They couet fields, and take them by force.*

First the heart lusteth, then there is no stay, the violence of their lustes carries them headlong, and they cannot be at quiet, till they haue vndone a man, and spoyled him of his goods.

Iosuah. 7. 21. And this was *Achans* first beginning of theeuerie. Hee sawe a faire garment & a wedge of gold, that was no particular mans indeede, but he knew it was none of his: for God had chalenged the spoyle of all that citie to himselfe. But he thought that there was enough for God and him too, and therfore he let his heart loose to desire it, and then he could not hold his hands off, but tooke it to his owne destruction, & the vtter ruine of his whole family, for they were all put to death: and the first beginning

1. King. 21 was his coueting heart. So *Ahab*, seeing how cõmodiously *Nabothes* vineyarde lay to his palace, thought hee might make him a faire garden there, & might haue a goodly priuate walke close to his house, and therefore he would faine haue it. And thervpon he sends for *Naboth*, & offers him some consideratiõ for it; but *Naboth* knew that he might not alienate his possession frõ himself, that God had giuen him, therefore he sayes him nay. But his desire was so importunate & earnest, that it would take no nay, and therfore he was euen sick with griefe & desire of that which was none of his. And then there was no way left, but *Naboth* must be slaine, & by hooke or crooke *Ahab* must haue the vineyard, and so *Nabothes* life and vineyard were both taken away: but so, that *Ahab* destroyed his owne family and posteritie by this euill couetousnesse.

The

The vse that we must make of this, is, that though wee haue neuer done any man wrong in one penny, yet we must repent for the wrong of the heart, and the secret desire of the soule, or else before God we are culpable of the breach of this Commandement, and lyable to the plague of God for it. Secondly, we must learne to restraine our desires, and represse the wandring lusts of our heart: for that which is a sinne to take before men, is a sin to wish before God; therefore we must bind our minds and senses to the good abearing. Now the way to expell this wicked and greedy couetousnesse of wealth, is to consider these two things: First, the small or no good that riches can do them, that haue them. Secondly, the certaine hurt that the desire of them wil bring. For the ground of couetousnesse is this, that men haue a false and foolish imagination, that wealth will bring some happinesse; and if they had riches in good store, then they should be in good safety, & in an happy case. But that riches can make ones estate nothing the better, it is prooued in the *Psal.* 62. 10. 11. 12. *If riches increase, set not thine heart vpon them.* Hee would haue one let his heart be neuer a whit set to his wealth, and deeme himselfe nothing the better for the increase of thē. But is not one the better, and hath he not cause to be more glad when his purse is full of mony, & his house stored with riches, then if he had neuer a farthing? No sure, not one iot. And he giues three reasons.

Couetous desires to be repeated of.

Wandring desires must be restrained,

Remedies against couetous desires.

First, sayth hee, *God spake once or twice, and I heard it, Power belongeth vnto God.* This is the reason; Nothing hath any power to doe a man any good but God. Therefore, if he haue all the wealth in the world, his wealth cannot helpe him, it cannot keep away any iudgement, it cannot free him from death nor from hell, but one may as soone goe to hell from wealth, as from want: the rich man may passe into torment aswell as the veriest begger aliue. Nay, it cannot ward off one stroke of God from soule or body in this life, it cannot keep away sicknes, nor the causes therof. If then they be so weak, that he who hath thē, is nothing the neerer to any good, nor further from any euill; why should one either earnestly desire them, or greatly reioyce when hee hath them? Secondly, *To thee O Lord belongeth mercy.*

Luke. 16. 23.

There is no mercy but in God, nor kindnes but from God: and this that a man is kindly entreated, it is not from wealth, but from God, that puts loue into mens hearts. For if our waies be pleasing vnto God, hee wil make our enimies to become our friends, though we be neuer so poore; and cõtrarily, if our waies displease him, he wil make our friends, our foes, and those that owe vs most duty, and haue heretofore shewed most loue vnto vs, to be our most bitter enimies, and seeke our ouerthrow, though we be neuer so rich. As is to be seene in *Dauid*, when he had sinned against God, he raised vp his son against him, who notwithstanding his wealth and kingdome, sought his life and would haue killed him. Thirdly, *Thou O Lord rewardest euery one according to his workes.* That is another reason, because God looks to works, not to wealth, when he comes to iudgement. As if he had said: most men dreame that it shall go with thẽ according to their goods & riches, that they haue heaped vp. This were true indeed, if there were no God, or else an idle God, (as Epicures imagine) that sits asleep in Heauen, and cares not how things go with men in the world: but if there be a God that gouernes the world, that is awake, & hath the ordering of matters, then the question is, not what man hath, but what he hath done: not what riches, but what grace & goodnes he possesseth. For sin shall haue shame, & he that is godly, mercifull, and humble, shall haue glory, and saluation.

Prou, 16, 7.

Pro, 11, 27.

Immoderate desire of riches to be auoided.

Sith it is so, that riches are so little profitable or auaileable, this must keep out of our hearts this sinfull desire of riches, that cannot profit. Secondly, as it is sure that riches can do vs no good of thẽselues: so we are sure that the desire of them wil do vs much hurt: and as there is no help frõ hauing, so there is certaine danger from coueting. For, in *Timothy*, the Apostle calleth it the roote of all euil. Where this is, there sinne aboundeth, there is no euil that a man wil abstaine from, if it may procure his filthy lucre: he wil forbeare nothing that may further his gaine, neither wil he doe any good that seemeth contrary to his profit. Therefore the danger is great that accompanies couetousnesse, namely, the rushing into all kinde of mischiefe and wickednesse, and the neglecting and omitting of euery thing that

1, Tim, 6, 10.

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is good. For it ſtayeth men from the chiefe meanes of ſalvation, and hindreth the working of theſe meanes in them. How it keepes men from the word & ſacrament, Chriſt ſhewes in the parable, *Luk.* 14, 18. Some had oxen and could not come, ſome had farmes and muſt be excuſed; in generall, euery couetous man hath ſome pul-back from religion: or if, happily, he ſome times ouercome that let by much adooe, & ſtep in at the church doore, and ſet him downe before the Preacher, yet the holy ghoſt ſheweth how he is occupied; ſpeaking to *Ezechiel*, hee Ezech. 33. 31
ſaith that they ſat down before him indeed: but though he was a man of rare gifts & very eloquent, yet their hearts went after their couetouſneſſe. So that a couetous mans heart is in continuall trauaile, though his body ſit ſtill; for his meditations and thoughts are euer moyling and rooting in the earth; ſo that he can giue no attention to the word, nor marke any thing that is ſpoken.

But yeeld, that ſometimes a paſſion of attention come vpon him, admit that he can frame to giue eare to that which is ſpoken vnto him, yet all is fruitleſſe, he gets no good; for the cares of this world, like thorns, choake the good ſeede of the word, that no fruite can come vp. And thus we ſee what miſchiefe a Luk. 8. 14
couetous heart brings, that no meanes of God can worke any good vpon ſuch a man. Theſe things therefore being well weighed and pondered, will ſtay vs from the vaine deſires of theſe vanities, and fooliſh doting vpon theſe idle trifles, that a worldly man with ſo greate paine doth hunt after. And thus much of the inward breach of this Commandement. Nowe followes the outward, which is either publike, or priuate. Publike, as church robbery, which God himſelfe findes fault Church robbery.
withall in *Malac.* 3. 8. Where, he chargeth them to haue robbed him; wherein? (ſay they) *in tithes and offerings*, ſaith God. So that, to take to ones ſelfe thoſe things that God hath appointed to religious vſes and for his ſeruice, that is to robbe and ſpoile God himſelfe, of that which he hath challenged to himſelfe. And in the prouerbs, *Solomon* ſaith, *It is abhomination to deuour things* Prou. 20. 25.
ſanctified: that is, to conuert thinges ſanctified and appointed for holy vſes, vnto a mans priuate commodity; this is that which

God abhorres So for things pertaining to the common-weale, that is another kinde of publike robbery; when men, which haue the diſpoſing and ordering of things that pertaine to the common-weale, and are to be vſed for the common good, will take them for themſelues, and make a priuate gaine of them. This is a foule fault, and an high degree of theft, ſo much the more hainous, becauſe it is more generall; and greater wrong, by how much it toucheth more, and becauſe theſe be thieues in requeſt, and robbers that are in credit, which deceiue thoſe that truſt them, and deale ill and vnfaithfully with them that put confidence in them, which doth much aggrauate their faulte. For other kind of thieues, as namely they that take a purſe by the way ſide, or that ſteale ſheepe or oxen out of our grounds, or pull clothes from the hedge, they deceiue no mans expectation, no man committeth any charge to them, nor looketh for better at their hands: but he that is falſe to thoſe that are his frieds, and relye vpon him, and vntruſty to thoſe that truſt him, this is a right *Iudas*, a thiefe in a higher degree. Theſe two are publique: now for priuate ſtealth.

How men rob themſelues. Firſt, in the abuſing of our owne goods. For a man may be a groſſe thiefe in Gods account, though he neuer touch penny of any mans goods but his owne. For, as in the ſixt commandement, hee that kils himſelfe and is cruell to his owne perſon, ſhal not be exempted from the name and blame of a murderer; and as in the ſeuenth Commaundement, a man may be a filthy perſon, and a vile breaker of that Commaundement in abuſing his body himſelfe alone: ſo in the eighth Commaundement, hee that abuſeth his owne goods and robbes himſelfe, is no better then a thiefe before God. Now men abuſe their owne wealth two wayes; by waſtfulneſſe and niggardlineſſe, by vniuſt ſpending and vniuſt ſparing. This lauiſh ſpending and waſtefulneſſe hath many branches. Firſt, exceſſe in dyet or apparell, in ſports, or in building, aboue that we are able, and can well goe through withall. For exceſſe of dyet, in meate and drinke, the wiſe man ſayth, *Pron* 21. 17. *Hee that loues wine and oyle ſhall not be riche*. When a man is giuen to his appetite, and will too much pleaſe his tooth, when he wil fare

Prou. 21. 17.

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aboue his ability, & ſo ſpend all in ſummer, and keepe nothing for winter; this man brings pouerty vpon himſelfe and robbes his owne family. Theſe men are, among their companions and mates, termed good fellowes, and eſteemed as the onely liberall and kind hearted men in the world; but God calls them thieues, and infidell thieues, yea worſe then infidell thieues, that haue ſo much caſt off ciuill honeſty and humanity, as that they haue no regarde to their family. 1. Ti. 5. 8

Alſo in apparell, if one run farre beyond his compaſſe, and lauiſh, and lay out all that he can get, vpon his backe, this man takes his owne purſe from himſelfe, running into ſuch debt and danger, as that a thiefe could not doe him halfe ſo much harme, by cutting his purſe, or taking it from him, as this prodigall humour of his dooth, in ſetting out himſelfe in attire ſo farre beyond his place, calling, and abilitie. This brings penury and want, where God ſends none. Therefore ſuch a man can giue no good account of his ſtewardſhip, but muſt be content to come into the ranke, and receiue the reward of thieues and ſpoilers.

So of gameſters, they are thieues whether they looſe or win. *He that loues paſtime ſhall be a poore man*, hee beggers himſelfe, when God requires no ſuch matter at his hands, but would haue him husband his own ſo thriftily, that he might liue comfortably of that portion which he giues him: what needeth he then put that to the fall of the lot, which God hath already put out of doubt? and ſo to conuay his goods to another by an vnlawfull meanes. Oh but he is a gainer ſometimes. Then he is a thiefe alſo in that reſpect. For hee ſhould not couet that which is another mans money or wealth, much leſſe ſhould he take it, and keepe it, hauing no better right vnto it. Who hath appointed ſuch kinde of traffique or exchange, where the one party muſt receiue no competent and anſwerable recompence for his good? God hath appointed no ſuch manner of getting: and what is gotten by this meanes GOD hath branded it with a curſe: and no word of God, no man of God, or ſeruant of God, can giue any allowance, or promiſe any bleſſing vpō this kinde of gaine. So that, hauing no warrant for getting, no Gameſters are theeues. Prou. 21. 17

comfort in vſing, no promiſe of bleſſing in the poſſeſſing of ſuch goods, how can hee free himſelfe from the imputation of vnlawfull getting? And though this be a more common and receiued, yet it is a wicked and condemned theft. Likewiſe, the great expenſes on hawkes and hounds, and other immoderate charges, vpon needleſſe pleaſures: is not this to impouerish the family, to reſtraine our ſelues from mercy, and to giue the childrens bread to dogs? quite contrary to the commandement of our Sauiour Chriſt. And though they ſay, they haue enough for both, yet they cannot but giue leſſe to one, becauſe they beſtow ſo much vpon the other; and they ſhould not beſtow that vpon vnprofitable beaſtes, that they might better beſtow vpon Chriſtian men.

Mat.15.26

This then wil be an ill anſwere, when they ſhall come before God, to giue an account how they haue glorified him, by the vſing and diſpoſing of thoſe goods, which he hath committed to their truſt. I ſay, when they muſt come to anſwere to this queſtion, How haue you ſpent your wealth? Why, this vpon my taſte; this, to pleaſe mine eye; this, to delight mine eares, and ſo much vpon other delights. But what haue you giuen to God, or laid out to his glory? When I had any ſpare money, I gaue now & then a penny to the poore. Is not this to giue the bread to the dogs, & crummes to the children? as indeed moſt men do: the full ſtreame & freeneſſe of their liberality, runs to ſerue their luſt: but the ſparing gifts, and niggardly refuſe, is all that God ſhall haue. And all theſe rob & couſen themſelues, & though they imagine to get mountaines of pleaſure: yet the end ſhall be paine. He that loues wine and oyle, and he that loues paſtime, what is his doome, & what ſentẽce hath God ſet down? He ſhall be a needy perſon, & liue in want. Pouerty is the beſt end & eaſieſt puniſhment of his waſtfulnes, in meat, drinke, apparel and paſtime.

Prou.21.17.

Idle perſons are theeues.

An other kind of waſtfulneſſe is by idleneſſe. An idle perſon is a theefe, *He puts his hand into his boſome, and eates vp his owne fleſh*. He conſumes himſelfe and is a waſter of himſelfe, *and an idle perſon ſhall be cloathed with rags*. If one ſhould haue ſuch a cõpanion, as when he came to him, ſhould finde him ſufficiently

Eccleſ.4.5.
Prou.23.21.

furniſhed

furniſhed with reaſonable ſtore of goods, to maintaine himſelfe but by that time, they had parted companie, ſhould ſtrip him out of all, make him goe in a ragged coate, and leaue nothing behinde him, but want and miſery, would not one thinke this was but a couſening companion and a theeuiſh fellow? But ſo it ſtands with idleneſſe. If that it keepe one company a while, and he will entertaine this gheſt into his heart, it will make a ſpeedy riddance of all, ſet him bare in apparell, and baſe in account, and fil an houſe full of diſtreſſe and calamity, that was found full of wealth and proſperitie. And in truth, experience ſhewes this among vs daily, that if a man be left wel, of ſufficiẽt wealth to maintaine himſelfe in good ſort; let him but giue harbour to idlenes, and all flies away, it goes to wracke, and by little & little like a moath it conſumes away his great wealth, & makes him no better then a begger, before it hath done with him, vnleſſe he ſhake it off betimes.

And true it is that *Salomon* ſaith, *his pouertie comes like an armed man*. Idle perſons be pouerties priſoners. If they haue no calling to ſettle themſelues in, pouertie hath a calling to arreſt them. And if they can take vp themſelues in no lawfull buſineſſe, pouertie comes with commiſſion to take them vp; and will not be put backe, it comes armed, it will preuaile. So that, an idle man is a thiefe to himſelfe; he doth that to himſelfe, that if another ſhould doe it, all men would take heede of him for a notorious ſtealer. And beſides, 2. *Theſſalonians* 3. 12. hee condemneth ſuch as walke inordinately, and bids them labour with their hands, and not be idle, that they may eate their owne bread; as if he had ſayd, Hee that dooth nothing, hath right to nothing, hee hath no bread of his owne to eate. Hee putteth ſtollen meate into his mouth euery bit he eates. He cannot ſay, Lord giue me this day my daily bread, for it is none of his, becauſe he neuer earned it. God will haue him doe ſome thing, afore he haue any thing. God indeede allowes lawfull recreation, but hee will haue it to fit vs for our calling, not to hinder vs from it. And why doe wee account any man a thiefe, but becauſe hee takes that which he hath no right vnto? And why then is not an idle

Prou. 24. 34

Ephes. 4. 28
2. Thes. 3. 12

man a thiefe? for he takes his food & rayment, and other commodities, having neither title nor interest in them. They be Gods, & God hath made no such couenant, that he shall haue them without doing seruice to him: but when he leaues his calling, he looseth his right & title, he liues of anothers goods, and shall answere for it as a thiefe.

Vnaduised sureтiship is theft.

A third thing, wherein one playes the thiefe in his owne goods, is, by rash and hurtfull suretiship. For *Salomon* names idlenesse and suretiship, as two sins, that men make little account of: but God dooth marke them, and esteemes them as foule faultes. For this suretiship, howsoeuer men thinke it comes from a kinde nature, and a louing disposition, that they would be willing to doe good to any, yet it is nothing so, it proceeds from an vnwise heart, and a great measure of foolishnesse. For true kindnesse beginnes at home: and loue (if it be true loue) will do most, where it owes most. But this is a foolish kindnesse, when one (vnder the shew of mercy to another) will vndoe himselfe, his wife and children. This is not meant, but that in some cases a man may and ought to be surety: and this is a duty to be performed; but with a good calling, and according to ones ability, that hee breake not his owne backe with bearing another mans burden. Therefore in suretiship keepe these two rules. First, looke what kind of man he is, that you would pawne your credit for. A man must not doe this (hand ouer head) for euery one that wil aske, but onely for such, as hee is bound vnto, by some bond of dutie, either for Religion and Charity; or else for some knot of friendship or kindred: else, if one be so careleſse to be surety he cares not for whome, *Salomon* bids take his coate, pitty him not, let him feele the smart of his foolish and sinfull rashnesse. Secondly, for whomsoeuer it be, goe not aboue your ability, promise not for so much as might hurt your family, and impaire your estate, if it must be taken from you. For he that is surety, binds himselfe to pay, if the principall faile. And if hee purpose not to doo it, or cannot performe it, this is a meere dissembling and plaine wrong to the creditor. And how can it be counted better then a lye, when he promiseth to doe that, which

Rules in suretiship.

Prou. 23. 13.

which hee neither can performe though hee would, nor purposeth to performe though he could? If any one therefore haue offended this way, let him know and confesse, that it was his rashnesse and folly, and then his best way is to repent and craue pardon of God, & beseech him to make a supply of his wants. But so long as hee continues these speeches: Oh, I was deceiued, I meant well, I did it of good will, he hath dealt ill with me; so long (*I* say) as one layes the fault vpon another thus, and postes it from himself, so long he is farre from repentance, and as farre from comforts the crosse and curse doo both remaine vpon him as yet. That is not the way, To lay it vpon another and to say, it was long of his vnfaithfulnesse, and ill dealing with me: nay it was long of your owne vnthankfulnesse, and ill dealing with your family. It was long of your indiscretion, that you did not take aduise vpon the matter, craue assistance at Gods hand, and aske counsell of his word, & of his seruants. If you had taken this course, which is the right course, you had beene safe: but now that you are fallen, the best way is not to lye crying, and exclaming against him, that was an occasion of your fall, but seeke how to rise vp againe, take the right physicke, and goe to the right Physition. God is the Physition: and true repentance, and hearty prayer for helpe, is the right medicine: and if one vse these meanes they shall finde helpe, the hurt is cured. Thus much for wastfulnes: the next is niggardlinesse. A base, couetous, needy, and evil eye, when one cannot finde in his heart, to take his part of the things, that God hath bestowed on him; but starue, pinch, and rob himselfe of the vse of that, which he hath in his own keepings. This is as bad, as if he should doo the same to another: all is one to bring poverty vpon an other by wronging him, and to bring a needlesse need vpon himselfe by wronging himselfe. It is a most miserable and base thing for one to restraine himselfe of his lawfull liberty in meat, drinke, apparell, and honest recreation, where God hath not abbridged him. This sin the wise man sets forth, *Eccles.* 2. 26. Where he speakes of two sorts of people. The one, Which God loues, and to those he giues not onely riches and abundance of all things, but also the right and ioyfull vse of the same.

A miserable man is a thiefe to himselfe.

ſame, that they ſhall be able with comfort to take their part of that, which God hath giuen them. But there is another kinde of people, whom God hates. They ſhall haue paine to gather & heap vp wealth, which muſt be beſtowed vpon thoſe which be holy & good in Gods ſight. God hath certaine enimies in the world, vpon whom he purpoſeth to be auenged in this life: and how wil he plague them? This ſhall be their curſe, he will appoint them to be ſlaues and drudges, and to lay vp wealth in great ſtore; but they ſhall want a liberall and a good vſe, they ſhall carke & care, and ſtruggle & ſtriue for earth, a great deale more then Gods children can do for Heauen: and when they haue been at all this labour, and ſpent themſelues in this miſerable toile, they ſhall ſee no good day, nor haue one houre of comfort, an other muſt enioy all.

Likewiſe in *Eccleſ. 6, 1.* Salomon ſpeakes of the ſame ſinne, hee calleth it *an euill ſickneſſe, a plague of the ſoule and a peſtilence of the conſcience*. And yet it is very common among men, that hauing goods and wealth inough to ſerue the Husband and Wife, ſo as they might ſpend their dayes cheerefully together, and to ſuffice the Parents to reioyce with their Children, and Gouernours to liue quietly among and with their ſeruants, if they had a heart to take their part; but through the vnſatiableneſſe of their luſtes, there are ſuch feares, ſuch cares, ſuch wiſhing, ſuch deſiring, ſuch wreſtling, ſuch wrangling with Wife, and chafing with ſeruants, that it is a houſe of diſquietnes and vexation, and in the middeſt of all outward meanes of comfort, they liue all without comfort. This is a ſicke family, this houſe is infected with the plague of God, & that vpon the heart. This is a moſt miſerable and grieuous diſeaſe. Therefore we muſt all learne to beware of this baſeneſſe, which is ordinary with men of moſt ability. Of all in the pariſh, you ſhall haue them come ſeldomeſt to Church vpon the Sabbath daies, no more then needes they muſt; but vpon the weeke day not at all. And if you aske them what is the reaſon, why you can finde no leiſure to come to heare Gods word, and to ſeeke the meanes of your ſaluation on the weeke dayes? Alas, wee haue ſuch a deale of buſineſſe, ſo much trouble, as that wee cannot

diſpatch

diſpatch it in any time, we muſt needes follow our calling, and ſee to our houſhold: and thus commonly it is ſeene, that thoſe which haue moſt liuing, haue moſt paines & vexation, all lyes vpon themſelues, and al muſt come through their owne hands. They haue no ſeruants, or too fewe to helpe them, and they muſt needs looke to it. But, who puts them to all this trouble, who layes ſuch a burden vpon them? Surely, this it is, that either they be ſo miſerable, and ſtraight handed, that they wil not lay out any thing to hire helpe, or elſe if they doe entertaine a ſeruant, they puniſh him ſo miſerably in his dyet, and deale ſo deceitfully with him in his wages, or oppreſſe and ouercharge him ſo cruelly with labour, as that he that hath had experience of them one yeare, will not bee perſwaded to liue with them the ſecond. And thus they puniſh themſelues with their owne vnbeliefe, and wretched niggardlineſſe, where God laide no outward neceſsity vpon them. This, men commonly call good husbandry, and thrifte, for a man to weare out and waſte himſelfe, with immoderate trauell, and to pinch and ſtarue his houſehold, by miſerable ſparing: but it is plaine theft before God, for one to ſpend himſelfe, and pull a want vpon himſelfe, when he may liue in plenty. Gods markes be found vpon him for a wicked man, and a curſed ſinner, when he hath much, but can vſe nothing: that he which hath a very ſmall portion, may liue more comfortably, ſleepe more quietly, pray more chearefully, and ſing Pſalmes with a greater ioy then he that hath ſo much aboundance, as nothing hurts him, but too much..

Theſe therefore, that be ſuch miſerable bond-ſlaues to lucre and couetouſneſſe, as that they be as much at the command of gaine, both for their body and their ſleepe, and euery other thing, as the Saints of God be vnto Chriſt Ieſus; Let them repent of their theeuery, and not to bragge of their honeſty, and ſay, they wil defie him that will call them theeues, for then they muſt defie God: for he will tel them they be theeues, that will not thankfully vſe his benefits, but defraud and ſtarue themſelues. It is vnnaturall in the body, for one member to vſurpe the office of another: as the foote to doe the worke of the hand, Eccleſ. 4. 8.

or

or the hand to carry the body. For the body hath ſeuerall partes, and euery one hath his proper vſe, that is fitteſt for it ſelfe: and ſo in the family, the Husband and Wife haue both their ſpeciall duties, and there is imployment alſo for ſeruants meet for them. And therefore their courſe is moſt abſurde, & hurtfull euery way, that are ſo couetous & ſuſpicious, as that they wil haue all to go through their owne hands; as though nothing could be well done, vnleſſe it were of their owne doing. And by this immoderate toyle, they ſo ſpende their ſtrength, and ſpirits, that they diſtemper themſelues, and diſquiet and diſorder all the houſehold. This miſdeeming of others and ouercharging of himſelfe is a a grieuous ſin: and vnleſſe they repent for it, as they haue been troubleſome here, ſo God moſt fearefully wil trouble them at the day of iudgement. Thus much for theft in a mans owne goods. Now for theft in an others.

Theft in other mēs goods by colour of law.

And firſt of that which is done with ſome colour of law, and ſemblable ſhew of equitie and right. Howſoeuer it bee more ſmoothely and cunningly conuaied, yet it is as bad and damnable a ſinne, as the other that is done more openly. For in other matters, Art and skil makes a thing better: but this makes ſin far worſe. And therefore the diuell is the moſt abhominable ſinner of all, becauſe he is the moſt ſubtil and artificiall ſinner of all. This kinde of deceiuing vnder colour of law, and vnder ſhew of equal bargaining, to deale craftily, and againſt conſcience, is horrible theft before God. And this is forbidden, 1. Theſ. 4, 6; *That no man defraud or oppreſſe another: for God is an auenger of all ſuch things.*

Fraudulent theft.

1. Theſ. 4, 6.

The Apoſtle condemnes this circumuenting and politike fetching ouer ones brother in vnequall matches. Yea, but ſome will ſay, May not I make the moſt of mine owne, and ſeeke my beſt aduantage? If hee be hurt, it is not my faulte, but his owne: he ſhould haue had more wit. But this will not bee a good anſwere to God, ſaith the Apoſtle: hee wil tell you, that you ſhould haue had more loue, he is auenger of all theſe things, and will plague thoſe that wil gripe and pinch their neighbours, farre otherwiſe then themſelues would bee dealt with all in the like

like cauſes. So *Iames*, 5. 4. biddes ſuch *howle and weepe: for the cry of thoſe labourers, (whoſe hyre they had kept back by fraude) is come into the eares of GOD.* Elſe they might haue ſayde, What reaſon haue you to threaten vs thus, or they to cry againſt vs, or to hold themſelues diſcontented, what wrong haue wee done them? We require no more then our bargaine, and our couenant, wee agreed for all that we aske, and what iniury is that? It may be ſo, ſayth the Apoſtle: but your agreement was deceiptfull, you kept backe by fraude, you made a couſening and a crafty bargaine, you played vpon your neighbours ſimplicitie, and abuſed his plainneſſe, you ſaw more then he did, and knew the inconuenience better then he could, you wrapt him in by craft, you feared him by great words, that hee durſt not but yeelde; or you got him in by faire promiſes, he looked to be better vſed, and to haue ſome recompence in an other thing, in lieu of the ſeruice you receiued from him. This catching men by fraude, and hunting them with nets, is a crying ſinne, and will let GOD haue no reſt, till hee take vengeance vpon thoſe that vſe it. And thus *Ahab* got *Nabothes* Vineyard, Hee would faine haue it from him, and would not take it from him by plaine and open violence, for feare of the ſpeech of people, and infamie in the World: but yet he was cõtent to let *Ieſabel* haue his ring, and ſhe endites a very colourable and hypocriticall letter, to this effect, as if ſhe had ſaid; There is an ill report of a fowl fault done among you, that *Naboth* ſhould be a blaſphemer of Gods Maieſtie, and a wicked traytour againſt his Prince: but, for feare leaſt vpon vniuſt accuſations, hee ſhould be vniuſtly condemned, a iudiciall proceeding muſt be taken; and leaſt any thing ſhould be done without aduiſe and good counſell, raſhly and headily, a Faſt muſt be proclaimed, and the people muſt be gathered together, and there with faſting and prayer the thing muſt be tryed orderly, and in good forme of lawe. For good *Ahab* and *Ieſabel* were loth to do any wrong, or to iudge one vpon a falſe ſurmiſe & rumor: therefore, that the truth might appeare, let the elders of the Cittie ſearch out the matter, and finde the truth in equall manner, let the accuſers come face to face,

and

and let them (according as they say in conscience, they were bound) proceede to passe to sentence: And so they did, and there were men at hand to forsweare themselues. And now, sith that all things were so plaine and euident, and matters went so cleere against him, alas, they were sorry: but they could not chuse but deale indifferently: and according to the law, *Naboth* must haue that punishment that his fowle fact had deserued, he must forfait his life and goods to the King. And thus *Ahab* got the vineyard. Here (wee see) was dawbing and painting with faire shewes, and goodly words; equitie, conscience, and religion, pretended, and all to carry out shamefull murther and theft: but did this make their case any whit the better? Nay, this made it far more abhominable in Gods sight.

Against enclosers.

So amongst vs, cruell inclosers, that set themselues to vnpeople the land, and weaken the strength of the country, by ioyning house to house, and land to land (indeed for houses, they do not so much delight in ioyning house to house, as in pulling downe houses) but all the land they would (by their good wil) get into their owne hand. These Caterpillers what say they? Goodly words and faire pretenses you shall haue. O this will be for the good of the common weale, and of the inhabitants, this wil preuent much strife & contention, when things be parted, and euery man knowes his owne, and they lye not in common thus; and besides it will nourish wood, and such like. And thus vnder pretence of a common good, they bring to passe a common euill by getting all to themselues, and sweeping out men from the earth. These commonly be great theeues: but there is a great iudge that will proceede against them: his word hath passed sentence alreadie, and it shall not be long afore the execution come vpon such as do grieuous harme vnder colour of doing good.

The like may be saide of those that, hauing the goods of men deceased committed to their trust by will, deale vnfaithfully, & put them from the right owners into their owne purse; this is plaine theft: and yet it goeth for currant often among men, because it taketh some shewe of warrant from the law of men, but Gods law wil allow it no colour. So *Salomon* speakes of theft

by

by buying and ſellings *It is naught, it is naught, ſayth the buier: but after he goeth:* ſuch as wil depreſſe a thing aboue meaſure, & againſt their conſcience, and knowledge, if they be to buy: but if they be to ſell, they will extoll & praiſe the ſame thing, farre beyond that they know & be perſwaded it is worth. Theſe and ſuch like practiſes are cloſe & colourable, that mans law doth not take ſo much hold vpon, but Gods lawe dooth forbid and condemne. Prou 20. 14 Theft in buying and ſelling.

Another, and the laſt kind of ſtealth is without all colour of lawe, when one wil haue it, becauſe hee will, though he can alleadge no ſhaddow of right or title to it. As, by violent and ſtrong hand, to take away that belongs not to him. This was the ſinne of *Ophni* and *Phineas* who violently robbed the people, in their ſacrifices and offerings: and if the people ſayde, I pray you let God be firſt ſerued, and let things be done according to the law; Nay, would they ſay, but if you will not giue it vs, wee will take it whether you will or no. Here they could pleade no manner of intereſt, and therefore it is ſayde, The ſinne of the young men was great in the ſight of God: ſo to ſteale by the high way ſide, and to take away mens cattell, or any ſuch like commodities. This is a knowne ſinne. And becauſe ſuch commonly, being conuicted of the fact, haue nothing to ſay in defence of the ſinne, they are ſooneſt brought to repentance. Or if they do not ſo, then God will finde them guilty, and giue them their iuſt recompence, which hee hath threatned againſt them. 1. *Cor* 6. 10. Therefore this is here paſſed ouer briefly. Theft without colour of law 1. Sam. 2. 16

An other kind of ſtealing, which is done without colour of right is more priuy and cloſe (the former was violent and open) and that is either by taking or retaining. By taking, when one layes theeuiſh hands on that thing which his conſcience telles him, that he hath no right vnto, but it belongs altogether vnto another. Of this theft the Prophet ſpeakes, *Zac. 5 that the curſe of God like a flying booke comes vpon the houſe of the thiefe.* Zacha 5. 2. 3. 4. *ver. I ſee a flying booke, the length thereof is 20. cubits, and breadth of it 10. Then ſayde hee vnto me, this is the curſe that goeth through the whole earth: for euery one that ſtealeth ſhall be cut off, as*

well

well on this side, as on that. And in the fourth verse; *I will bring it forth, saith the Lord of hosts, and it shal enter into the house of the thiefe, and of him that sweareth falsly by my name, and it shal remaine in the midst of his house, and it shall consume it, with the timber of it, and the stones of it.* The Prophet shewes, that the curse of God follows such as steale, and be thieues; swiftly it flies after them, and God himselfe wil bring it into their house: and when it is there, it is like the most pestilent fretting leprosie, that was not onely infectious to men, but would consume the houses, and enter into the timber & stones. So Gods curse doth not rest vpon the body and soule of thieues onely, and those that wil steale, but it will bring all to nought, vnlesse they purge it away by true repẽtance. A man were as good put a coale of fire into the thatch of his house, or in the barne; as bring any stollen goods among his stuffe.

First he sayth, the man that stealeth shall be cut off: he prouokes God to deale with his person first, and to cut him off, to kill his body and damne his owne soule. But some might say, Though I be deade and gone: yet I hope my family, and my children after me, shall fare the better for it. No: they shall fare the worse for it. For Gods curse, that shall pursue them, is such a deuourer and consumer, that though there should be no man left, nor any liuing thing for it to worke vpon, yet it woulde not rest, but shew it selfe vpon the insensible things; as, the very timber and stones of the houses of such as prouoked God to lay it vpon them. As the Prophet *Habac.* sayth, *Hee coueteth an euil couetousnesse to his house;* and not to himselfe onely.

Habac. 2. 9

Men thinke that when they can bring home those stollen goods, that this is a good thing, and shall doe them and theirs good: but indeede it is an ill couetousnesse, it brings a mischiefe vpon him & his house. So many things as a man gets by stealth from his neighbour, so many curses he gets to his soule, and so many plagues he wrappes and rowles together to come vpon his posteritie. Yet men haue excuses for this their stealing. As first, alas, what should you speake of this? it is a smal things; you should not make such adoe about so little a matter.

Excuses for stealing.

Is

Is it a ſmall thing? Then the more wretched and abiect ſinner you, that will corrupt your ſelfe, for ſo ſmall a thing. Hee that will racke his conſcience for a trifle, will neuer ſticke to doe fiue times worſe, for a matter of waight. If a man be not faithfull in a little, you may be ſure he wil neuer be faithfull in much; he that wil venture damnatiō for a matter of a penny, he wil do ten times more if it come to a pound. Hee that cares not to breake one Commandement for a peece of breade, let him haue hope of a greater bootie, and he will breake euery one. If one will doe the diuell ſuch ſeruice for ſo ſimple and ſmall wages, let the deuill mend his wages, and he will certainely mend his work. So that this excuſe proues a man to be more inexcuſable. Oh, but I truſt this is not to be blamed, hee can ſpare it well enough, it will doe him no harme, and me good: I hope this is no ſuch matter. But firſt who made you a diuider of an other mans goods? who gaue you authoritie to make any ſuch partition? Hath not God giuen him that which is his, and you that which is yours? And you (not contented with Gods diſtribution) take that, which belongs not to you? And where you ſay, he can ſpare it, it wil doe him no harme: Suppoſe one ſhould goe to the Kings Exchequer and breake open his treaſure, and take out, though it were euen a ſmall ſumme, and ſay, Alas, I am a poore man, and this is not ſo much, the King is riche enough, he may well ſpare twiſe ſo much, I truſt hee will not be much offended, though I haue ventured a little in my need. But for all your neede, and the Princes wealth, he that would doe thus, were like to be counted a foole, and be hanged as a fellon, the excuſe would not ſerue the turne. But now GOD hath abſolutely forbidden to take any mans goods, without any ſuch exception as this, Vnleſſe hee can ſpare it. That is not the queſtion, whether it will hurt him or not: it offends God, hee hath forbidden it, and therefore you muſt not doe it.

And whereas you ſay, it will doe you good, and helpe you, that is not true, it will hinder you rather, and bring a further curſe on you then before. Yea but what courſe would you

haue a man take? The World hath forſaken mee, I haue no friend to helpe mee, what would you haue mee doe? What? euen any thing rather then this. Haue men forſaken you, and wil you make God forſake you too? You can haue no helpe in the world: and will you therefore ſhut vp heauen alſo againſt your ſelf? If one were helpleſſe and friendleſſe here, and knew not which way to turne himſelfe for relief & ſuccour; yet if he can turne to God, and cry to him, and haue hearing & comfort from him, his caſe is good, & he is ſure to be well prouided for. But now when one is quite out of hope among men, and deſtitute of al outward comfort, then to make God his vtter foe, and fil himſelfe alſo with inward euils and griefes, this is not to leſſen the croſſe, but to increaſe the curſe, and to bring a greater waight of miſery on his owne head.

Therefore, aboue all, then a man had moſt need to keepe peace and league with God, when the world hath caſt him off: and if GOD doe chaſtice him with want, it were a farre better courſe to repent, and intreate God to helpe him, and turne away his heauy hand, then to adde more to his ſinne; and to cauſe God to adde more ſtrokes and corrections to thoſe that he hath already laide vpon him. So that whether the thing be little or great; what euer a mans eſtate be, or whoſoeuer he be whom he wrongs, hee muſt alwaies take heede of this priuy ſtealth, of this cloſe conuaying another mans goods to himſelf. Now as it is a fault, this way to wrong any: ſo eſpecially if the perſon to whome the wrong be done, be more neerely ioyned and tyed in any bonds to vs, or wee to them: contrary to the dealing of a number, that indeede will let their neighbours goods alone for ſome outward reſpect, they will not ſteale frō them; but for their Parents or Maiſters, there you muſt giue them leaue, they hope they may borrow lawe a little, and be ſomething bolder with their goods, then with anothers. But doe they not know what the holy Ghoſt ſayth in the *Prouerbs*?

Prou. 28. 24. *Hee that robbeth his Father and Mother, and ſayth it is no ſinne, is a companion of a deſtroyer.* For this is ſo farre from leſſening the faulte, that in truth before GOD it makes it farre more haynous

haynous and abhominable. For, as hee that kils his Father or Maſter, dooth commit a farre greater ſinne; then if he were a ſtranger or further off; ſo here likewiſe hee that robs his Father or his maſter, is in an higher degree a ſinner, then if it were a perſon nothing ſo neer vnto him, to whom he did not owe ſo much duty.

Therefore as one muſt labour, not to let his hands haue liberty to take any thing that belongs to any man, be he neuer ſo farre diſtant from him: ſo eſpecially hee muſt reſtraine them from that which belongs to his Father or Maſter, or ſome ſuch, to whome he was bound with a more ſtrong and neere bond, then to other men. For this is a more wicked ſtealth, that is done againſt a friend, then that againſt a ſtranger. And thus much for ſtealth by taking.

Now another kind of theeuery followes, nothing inferior to this; by vnlawfull retaining and keeping in ones hand, that which is none of his: whether it be by withholding of things found, or lent to vs, or of wages or things due any way to another. For though a man keepe himſelf vnſpotted in this reſpect, that no man can charge him to haue taken away one penny from his neighbour, either priuately or violently; yet if he (going by the way ſide) finde any thing that he knowes not whoſe it is, then he takes it vp, and after heares who is the right owner of it, and dooth not reſtore the goods to the owner: all his former good dealing in other things, will not excuſe him from the imputation of theft, ſo long as in this ſort hee keepes his Neighbours goods from him. For God hath commanded to bring backe the thing that goes aſtray, and to make reſtitution of that which was loſt, otherwiſe his offering could not be accepted. For indeed his conſcience will accuſe him, and the very law of nature will condemne him: Becauſe there is no man ſo ignorant, but if he had loſt his owne purſe, or any thing by the way ſide, or otherwiſe, he would thinke it right and equall, that he who found it, ſhould bring it to him againe, if he knew him to be the owner of it; and would ſay, he had not done the duty of a Neighbour, if he ſhould keepe it backe from him.

Theft by retaining.

Exod. 23.4. Leuit. 6.3. & 4.

Now, God commands to doe, as we would be done vnto: and therefore this, that he would be ſo dealt withall, bindes him to deale ſo; and if hee doe not, he ſinnes againſt his owne conſcience, and that ſhall be ſufficient to condemne him. So for wages, he that doth not pay his ſeruants or the hireling his due wages, in due time, without ſhifting and putting off, from time to time, he is gultie of the breach of this Commandement. This delay is thieuery (though one doe purpoſe to pay them all, and that rather with the moſt, then to keepe any backe) if hee be poore and not able to forbeare this protraction from time to time. This is forbidden. *Leuit.* 19 13. *Thou ſhalt not rob thy neighbour*, ſaith God. But one might ſay, I doe not rob him, neither will; for he ſhall haue his goods ſafe enough by me, I will take nothing from him that is his: then ſayth he againe, *Let not the hirelings wages reſt with thee till morning*; as if he had ſayd, You do not take his mony: yet if you keepe it from him, I account it robbery. For at the end of his work, ſhould be the beginning and performing of his wages; therefore after the work is done, let not the wages tarry one day in your purſe, for it is none of yours, it is your hirelings. *Deu.* 24. 14. 15. *Thou ſhalt not oppreſſe an hired ſeruant that is needy. Thou ſhalt giue him his hire for the day, neither ſhall the ſun go downe vpon it: for he is poore and therewith ſuſtaineth he his life.* If one be poore and in diſtreſſe, and cannot indure delay, but is put to his ſhifts, & made to indure hunger and colde, and to goe from him with an heauy heart, when he is not payd, and with a ſigh not knowing what to do for reliefe; this is both cruelty, in that he keepes that from him that ſhould maintain his life: and it is theft alſo, in that it redoundeth to the hindrance of him to whom it appertaineth. So that kind of ſhifting and putting off the hireling with ſuch delayes, is a fault that makes a man guilty of theft before God. Thus much for the things forbidden in this Commandement.

The things commaunded, are either { inward, / or / outward.

The inward duty, is contentednesse with our owne estate, with that portion whatsoeuer GOD hath allotted vnto vs. To like so well of Gods diuision, as that wee beleiue in our hearts that the measure is best and most profitable for vs, that GOD our most mercifull father hath appointed for vs. This quietnesse with that part that falls to his share, is the duty commanded to euery man, and is the inward keeping of this Commandement. This is commaunded, *Hebrues* 13, 5. *Let your conuersation be without couetousnesse, and be content with those things which you haue.* This is the Commaundement. Why, might some men say, I am not couetous. That, you may soone try euen by this, whether you be cõtent with those things that you haue. Certainly so farre as a man is voyde of couetousnesse, so far he is wel content with his estate: and he that doth not think his owne enough for himselfe, it is sure hee is couetous after another mans. Yea, but how is it possible that one can be contented in my case? I haue so many wants, and can see no meanes to supply them: how would you haue me content now, not hauing sufficient maintenance, nor knowing how to get it? He that is a Christian hath enough to maintaine him, for he hath the promise of God, that *he wil not leaue him nor forsake him*: & is Gods promise nothing? Is not his word sufficient assurance of all things needfull? If God bid vs be content, and hath giuen vs cause to be content, why should we not be content? Is not his truth a pawne good enough? What is to be beleiued, and whereupon may we depend, if not vpon the word and promise of God? For mans life consisteth not in the greatnesse of his portion, or the abundance of his wealth, but in the blessing of God, which wil make a little goe far, and doe more good then a great deale without it. And he that hath this, whatsoeuer outward wants he seemeth to be in, he is well. Indeed if the promise were, Your wealth shall not faile, and friends shall not forsake you, this were no great cause of comfort: here a man could not but feare, when his safety consisted in the constancy of such vnconstant things. But if God hath promised to be with vs, why should wee feare, what any creature can doe against vs?

Contentednes.

Heb. 13. 5.

Phil. 4. 11. So *Paul* speakes of himselfe, that he had learned in all things to be content. This is a point of great learning, and he is a good scholler in Christes schoole, that hath gone so farre, as that he can like well of Gods doings whatsoeuer. This is a thing that onely Gods spirit can teach one, tobe so well satisfied with his owne, as that he doth neither enuy that another hath more, nor repine and grudge, that himselfe hath lesse. But if this be such a point of learning, how should we come to it? That, *Paul* shews

1. Tim. 6. 6. 1. *Tim.* 6 *Godlinesse is great gaine*, because it maketh a man contented with that he hath. So farre as any man is godly, so farre is he content with his outward estate: though he haue but a little, hee is not much troubled; for he knowes Gods hand is not shortened: and if he had nothing, he would not be out of heart, and dismaied, because he perswades himselfe, Gods blessing can sustaine him as well without meanes, as with meanes. And this was that, which made *Paul* so quiet and settled in all distresses. For, before godlinesse had calmed his heart, he was as restlesse as the sea, & troubled all the church with his raging, and fiercenesse. But so soone as he grew godly, all the storme ceased, none more quiet and contented then he. If they imprisoned him, if they whipt him, if they stoned him, he could quietly endure it. Hunger, cold, nakednesse, what-euer came, he was well prepared to vndergoe it. He knew all came from God, and for his good: and therefore he neuer fretted nor fainted for the matter, but possessed his soule in patience, and knew how to beare all things quietly. Therefore, whosoeuer would be patient, let him labour to get godlinesse into his heart. Many there be that be willing, and wil take paines enough to store their purses, and their grounds, and their houses: but few there be, that wil take paines (where it were most behouefull) to store their hearts with godlinesse, which would bring contentednes,

Mat. 6. 33. and sufficiencie also. For we haue the promise of God, that if wee seeke the kingdome of God, we shall haue all other things cast vpon vs as a vantage and ouerplus. And the cause, why God hath restrained vs from outward things, is not for that he wants loue, and cannot finde in his heart to bestow them: but

because

becauſe they would be ill for vs, and we could not beare them. He would haue vs to be good within, before we ſeeke goods without, and know how to vſe riches, afore we haue them to abuſe. Therefore, as we would not be counted thieues & breakers of this Commaundement, ſo let vs be content to liue at Gods finding, & to reſt vpon him, ſo good a God, that though we haue but a little, yet he hath enough; and though he giue vs nothing before hand, yet he loues vs before hand, and will giue vs comfort in all diſtreſſes, and thoſe outward things alſo ſo farre as wee haue neede, and can digeſt them. Thus much for the inward obedience: now the outward followes. And it conſiſts in the right vſe of our own, and righteous dealing towards others.

The right vſe of our owne is ſeene in frugality and liberality. Frugality ſtands in getting and keeping. Our getting muſt be by ſome faithfull labour in an honeſt calling, and by honeſt dealing in the calling: as *Epheſ 4.28. Let him that ſtole ſteal no more, but labour with his hands in that thing that is good.* To theeuery which is a breach of this commandement, & idleneſſe which is a kinde of theft, hee oppoſeth labour, as keeping of this commandement. But then he ſhewes what kind of labour it muſt be, namely in the thing that is good, in ſome lawfull and Chriſtian calling. For many labour all day & all night: but that is in carding, and dicing, and gaming, and vnthriftineſſe; which wil neither make them haue a heart to doe good, nor ability to do good, but brings a curſe vpon heart and eſtate: one is wicked, and the other commonly weak. As is to be ſeene in ſtage-players, and ſuch like, that drawe the people away to vanity; which take paines indeed: but it is no profitable paines, & therfore yeelds no profit, eyther to their ſoule or body; but brings them a hard heart, and a wicked hand, and a miſerable eſtate, that of all men they are the moſt profane and lewd. Therefore as a man muſt not be idle (for an idle man cannot be an honeſt man) ſo this muſt alwaies be prouided, that the labour is an honeſt and lawfull thing: elſe one may toyle, and ſpend his body in trauaile, and be neuer a whit the honeſter man, if he ſerue not

Gen, 25.32. God, but ſerue his luſt and filthy fleſh. *Eſau* could take paines, and that eagerly, till he was almoſt dead with labour, but it was in hunting, in following his vaine ſport, in this he would ſpend himſelfe. For he ſaith, I am almoſt dead: and he was ſo faint, that hee woulde ſell his birth-right for a meſſe of pottage to refreſh him. All this while he was no better then an idle perſon, becauſe hee was ill occupied: and this was to him (as he vſed it) a curſed labour. For, GOD would haue one labour in ſuch a calling as ſhould humble his fleſh, pul downe & tame his pride, and bring ſome increaſe vnto his outward eſtate, ſo that hee may haue a mercifull affection, and alſo abilitie to ſhew mercy. This, God hath appointed, and theſe will be the effects of godly labour.

The effectes of godly labour. But, other wearing ones ſelfe in ſlauery to his luſts, and ſeruing ſin, humbles him not a whit, nay it maks him more proud, more ſurly, and more vnſociable, ſo as hee neither knowes God nor himſelfe. It doth not prepare him to dye, but it makes him forget his latter end, neuer thinking of death til death deuour him. It makes not the heart pittifull and mercifull: but it hardens the heart, & infects it with cruelty. And ſuch a one is not made by his labour able and willing to giue more, but vnable and vnwilling to giue any thing at all. So that euery man muſt labour, no man hath any warrant or priuiledge to be idle, for that makes him guilty of the ſins & iudgements of the *Sodomites*. And furthermore, euery man muſt looke that his vocation be honeſt & lawfull, or elſe hee ſhall do himſelfe more harme then good by his labour.

Ezech, 16.49.

The ſecond point of frugality is, in keeping that prudently and diſcreetly, which was honeſtly gotten. For if labour in getting be not ioyned with wiſdom in preſeruing & ſauing, that is no good thrift. Neither muſt this be a niggardly & miſerable ſparing, but an orderly & wiſe diſpoſing & husbanding of that which God hath put into our hands, that we may be better able to do good, & to relieue others. In this many faile: and by failing in it, are faulty in a good duty as neceſſary as the former: they labour indeed, and that with great diligence, and carefulneſſe, till they haue gotten ſomething; but then they let it go as faſt

faſt, either by drinking or gaming, or elſe by good cheere or dainty fare aboue their ability; and by this immoderate & vndiſcreet lauiſhnes, they vndoe whatſoeuer they did before by following their calling, and keepe themſelues alwaies in want and penury: whereas if they would be carefull to keep thriftily at they be painfull to get, they might liue of their labours cõfortably & ioyfully, & beſides might be much beneficial to others that ſtood in need, and haue wherewithall to open their hand liberally in works of mercy. So *Pro.* 21.20, *In the houſe of a wiſe man is a pleaſant treaſure and oyl, but a foole deuoureth it.* A wiſe man, that is, a godly man doth not onely ſeeke, and bring into his houſe, but will alſo keepe in his houſe, a pleaſant treaſure, delightfull riches, ſuch as beeing gotten without any ſtaine of iniuſtice, he hath ioy and comfort and a bleſſing in the vſe of them; and he hath not for neceſsity only, but alſo for delight, euen oyle and things for refreſhing and recreation. But a foole, that is, a wicked and vngodly man, he deuours all: whatſoeuer it be, left him by his Parents, giuen him by his friends, or gotten by his labour, all goes one way, all is deuoured, all is ſpent idlely & without any diſcretion. For he ſerues ſuch a chargeable maſter, as will leaue him nothing at the yeares end. Other Maſters vſe to giue their ſeruants wages for their worke: but the deuill and luſt, whom wicked men ſerue, be both coſtly and hard maſters, they wil take all; and ſo long as there remaines any thing to be had, they ceaſe not calling for it: but al this hard & charge able paines ſhall be rewarded with nothing, but want and neceſſity at the laſt. So that, a good man muſt be as well a keeper as a gainer, he muſt know how to bring in lawfully, and how to lay out diſcreetly, and to diſpoſe things in that good order, that he do not bring himſelf into vnneceſſary wants & troubles, but that he may haue both to comfort himſelf, and alſo to refreſh others. Thus much for thriftineſſe.

The other thing required in the right vſe of ones own goods, is liberality; without which there is no true obedience to this Commandement. Now this liberality muſt ſpread it ſelfe into two branches; towards ones ſelfe, and towards others. A libe- Liberality.

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rall man muſt be liberall to himſelfe: for all goodneſſe begins at home, & ſhews it ſelf firſt, where it was firſt bred. And ſo *Eccl.* 5. 17. *It is good* ſayth he, *to eat, and drinke, and take pleaſure in one's labour: and this*, he ſaith, *is the gift of God.* To haue meat & drink, and apparell, is a thing common to reprobates: but to haue theſe things, and the right vſe of them alſo in ioy & comfort, & thankfulneſſe, this is a ſpeciall fauour to Gods people, and peculiar vnto them.

Therefore it is our duty to take part of thoſe things, that God hath giuen vs, and with a thankfull and chearefull heart to enioy his kindneſſe, and not to make our caſe worſe then we need. As the fooliſh *Iſraelites* did, when GOD in goodneſſe had prouided ſufficient foode for them, that they might haue had enough, and gone to bed chearefully after a competent ſupper; yet, they were ſo fearefull and doubtfull, leaſt they ſhould haue had nothing for the morrowe, that they pinched themſelues of Gods allowance, and would needes reſerue ſomething vntill the morning. But what became of it? did not God ſend wormes amongſt it, ſo that it ſtanke and was good for nothing? And ſo it is ſtil: the equity of this is perpetuall vnto the end of the World. He which will be more ſparing then God would haue him, and niggardly when God hath laied no neceſſitie vpon him, the curſe of God will fall vpon the goods thus ſaued, that it is all one as if they had beene ſpent. For they ſhal corrupt and vaniſh away to nothing. And indeed, if one do not firſt ſhew mercy to himſelfe, how is it poſſible hee ſhould ſhew mercy to an other? He that will ſterue and pine himſelf, when he needs not, no man wil truſt him to feede & releeue his neighbour when he needs. This is moſt certaine, that he which will be cruel to his owne fleſh, can neuer haue any true pity to another.

Exod. 16. 19.

Therefore, firſt a man muſt haue an open hand to miniſter vnto his owne neceſſity, and to helpe himſelfe, and ſee that himſelfe be the better for his owne goodneſſe and liberalitie. And yet neyther is that ſufficient. A man muſt not ſpend all his kindneſſe within dores, and keepe ſo ſpare a fire that can

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warme no body but himſelfe: but after he muſt ſtretch out his hand to be bountifull to others, whoſe want requires his helpe, and whoſe penury calles for ſomething of his aboundance. So 1. *Tim.* 6. 17. *Charge thoſe that be rich in this World, that they be not high minded, &c. That they doe good, and be rich in good workes, and ready to diſtribute and communicate, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life.* He would haue rich men not to truſt in riches, but in God: for riches be vncertaine. And what greater folly can there be, then for a man to put his confidence in that, which muſt away, he knowes not how ſoone? God will call for him, and he muſt leaue his riches behind him, and come naked before the iudgement ſeate of God. But if they would know how to vſe riches, let it not be in putting truſt in thē, nor in looking bigge, and proud, and ſowre, for this will make them hateful to God and man; but let them be mercifull, let them do good and diſtribute, and this will be a ſure foundation for themſelues: by ſo dooing they ſhall get loue both of God and man: no better a treaſure againſt the euill day, then that which hath been layd vp in the works of mercy. So in *Prouerb.* 11. 17. *He that is mercifull, rewardeth his owne ſoule.* This is the benefit of mercy, that one dooth two good things at one time, he ſtops two gappes with one buſh, he both helps and comforts the diſtreſſed, which is his owne fleſh; and, more then that, he further his owne reckoning againſt the time of account. For, when God ſhall come to take a view, & ſearch how euery man hath ordered the goods committed to his hand (as certainly he will one day) let the fooliſh men promiſe to themſelues what libertie they wil, and flatter themſelues, that all is their owne, and euery one may doe with his owne what he will; yet they ſhal find it is Gods, and to be vſed and diſpoſed according to his will. And when ſuch an enquirie comes, this wil bring moſt vnſpeakable comfort to a mans ſoule, when vpon his death-bed, and when he is now to leaue his wealth, he can with a good conſciēce repeat to God, how he vſed his wealth, and can hold vp his head before God, and ſay: Lord, thine it was, and I did know it, I was

but

but a ſteward, and therefore I diſpoſed of it, according to my Maiſters will. I ſpent it not in ſeruing my luſtes and deſires, but in thy ſeruice, and to thy glory. I was more willing, and ready to lay out much in thy ſeruice, & the relieuing the poore members of Chriſt, then any thing in ſetting vp my fleſh, and pleaſing the vaine & fooliſh affections thereof. When one can thus ſpeake to God, and make ſuch a reckoning, hee ſhall then well perceiue and feele to the exceeding ioy of his heart, what reward he gets to himſelfe, that giues almes freely, and ſhewes mercy liberally, to others that ſtand in neede.

2, Cor, 9. 6. And the Apoſtle *Paul* ſaith, That *he that ſoweth plentifully, ſhall reape plentifully*; comparing liberalitie in workes of mercy to ſowing. And ſo it is indeed, and ſhall yeelde a better and more plentifull croppe, by how much the ſeed it ſelfe, and the ground on which it is ſowen, is better then any other. So *Pſal.* 37. 26. *The righteous is merciſull and lendeth, and his ſeede enioyeth* Pſal. 37. 26. *the bleſſing*: meeting with an obiection, that ſeemes to ariſe, Indeede I would faine be merciſull, and doe good, I knowe it is a good thing; but alas I haue a charge, I muſt prouide for my children; the father muſt lay vp for the children; and he is worſe then an infidell, that prouides not ſomething for his family. But God here teacheth him, how hee may prouide, and ſtore ſomething for his poſterity, and therefore hee biddes them be merciſull. For he can neuer bequeath a better portion, and a richer legacie to his ſeede, then when he dooth many workes of mercy, euen for their ſake. For God promiſeth, they ſhal enioy the bleſſing of his goodneſſe. He ſayth not, they ſhall be rich, and haue the world at wil (For, a man may liue in as much eaſe and wealth, and pleaſure, as the rich Epicure did, and yet goe to hell when hee dyeth); but they ſhall haue the bleſsing: which importes thus much, they ſhall haue Gods fauour to bring them to Heauen. Hee wil bleſſe their ſoule and conſcience, and they ſhall haue beſide, ſo much wealth, as may ſtand with his bleſsing. Not ſo much, as to make them proud & idle, for that were the way to make them curſed; but ſo much, as ſhall ſuffice to make them thankfull to God, and profitable in the

the Church. And this blessing they shall haue, not as a gheſt to ſalute them, and away: but as an inheritance, that ſhall abide with them, and helpe them for euer. Thus much for the vſe of ones owne.

Now followes the next point, in the right carriage of our ſelues towardes our Neighbours, and that is called Iuſtice: which conſiſteth in two things, in getting, and reſtoring. Iuſtice in getting, is when one gets by lawfull meanes, in a lawfull calling. Not by gaming and ſuch meanes, without any ſufficient conſideration and exchange. For this is theft, theſe be vniuſt meanes that bring a curſe with the vnlawfull gaine, as hath beene ſhewed before: and ſuch a man makes himſelfe excommunicate in the hearts of Gods people, and brings hardneſſe of heart vpon himſelfe, and much miſchiefe beſide. But if the calling wherein a man exerciſeth himſelfe, be warranted and ſanctified of God to this vſe: then care muſt be had, and that as much, that the meanes which one vſeth in his calling be agreeable thereunto. If it be by diſſembling, and lying, by falſe waights, or falſe meaſures, by falſe commending, or diſcommending aboue meaſure, or by any ſuch like vnconſcionable way, this is iniuſtice, and a breach of the Commandement. Therfore let the calling be good, and the means good, and then a man may with a good conſcience take the bleſſing. And this is iuſtice in getting: now for reſtoring. Iuſtice.

This muſt alſo be obſerued, that if any haue in former time been crafty & deceitfull, and dealt iniuriouſly with his neighbour; though happily it be hidden from men, and the World cannot lay it to his charge, yet his owne heart knows it, and his owne conſcience will not paſſe it ouer ſo, but he muſt heare of it. If (I ſay) ones ſoule tell him that hee hath thus wrongfully intreated his neighbour, if he will be counted a iuſt man, and haue the former offence blotted out, and the mouth and clamor of his conſcience ſtopt from thoſe fierce and bitter accuſations, whereby it vexeth and diſquieteth vnrepentant ſinners, he muſt ſee that he make reſtitution; let the ſeruant goe to the maſter, and the goods returne to the owner, who hath the

right

right title vnto them. This is commanded, *Leuit.6.2. &c. If any ſinne and commit a treſpas againſt the Lord, & deny vnto his Neighbour, that which was taken him to truſt, &c: He ſhall both reſtore it in the whole ſumme, & ad the fift part more therunto.* Where, the H. Ghoſt appointeth, that if any man haue been any way iniurious to his neighbour, either by denying that which was lent him, or hauing found a thing loſt and knowing the owner, hath detained it, or by any other ſuch like dealing: if euer he will haue God heare his prayer, and receiue his ſacrifice; before his offering, he muſt make recompence of the principall, and ad therevnto the fift part, &c.

But it wil be obiected, that he is gone, I cannot tell where to haue him. But doe you know none of his kindred? Hath he neither ſonne nor nephew, nor brother? Is there none neere vnto him, that you know? Not one. Yet it muſt be reſtored, it is none of yours, you of neceſſitie muſt part with it, if you wil haue the ſinne pardoned. Therefore you muſt giue it to the Lord, the Church muſt haue it: *Numbers* 5,8. So that this is the lawe of reſtitution; He that hath gotten any thing vnlawfully, muſt not onely ſay, Indeed I haue done amiſſe, I crye God mercy for that is paſt, and I will doe ſo no more: but for this I hope, God will pardon me, I purpoſe now to leaue off doing wrong to any. No, this is not enough, a man muſt reconcile himſelfe to God, before hee can reconcile his conſcience to himſelfe. God will not be pleaſed with ſuch a weake amendment. We cannot be aſſured of pardon for that which is paſt, nor perſeuerance in a better courſe, vnleſſe there be true repentance: and true repentance neuer goes before, but willingneſſe to make reſtitution followeth preſently after. Therfore let a man deale more ſoundly in ſuch caſes, that pertaine to the peace of his conſcience. This hollow heartedneſſe, and hypocriſie, in ſuch matters will bring him no peace. Therfore let not a man hearken to the diuell, and his owne fleſh, for his hurt; but reſtore that which he hath defrauded any man of by ill meanes. If not, let him know for a ſurety, whoſoeuer he be, that there is no thriuing by ſuch dealing. Sinne is a poyſon infecting

fecting both the ſoule, body and eſtate: and vnleſſe it be purged out in time, will bring all to ruine.

But yet ſome obiections ſeeme to ariſe; firſt, the thing is of ſome price, and the perſon wronged is wicked, and would be willing to take the aduantage, and follow the occaſion to put me to death. Therefore here danger ſeemes to reſtraine him, and he thinkes it better to liue in ſafety, then to make reſtitution with peril of his life. But though the caſe ſhall fall out thus, yet the law of reſtitutiõ admits no ſuch exception; One muſt reſtore: yet wiſdome muſt be vſed in this caſe, that both the party offended may be ſatisfied, and the party offending may be in ſafety.

Therefore ſome other thirde perſon of wiſedome and grauitie, a man of good account for religion and honeſty, muſt be choſen, to whom this ſecret may be without peril reuealed, & by whoſe meanes the wrong done, may be fully anſwered. And he muſt reſtore it in the behalf of the other, cõcealing his name and particular fault: as, thus he may ſpeake; There is a man that in time of his ignorance hath wronged & endammaged you: & now that God hath touched his heart with true repentance, he is willing to ſatisfie you to the full, and therefore hath by me ſent you ſo much, as wil fully recompence your loſſe: yet he deſires to conceale his name, becauſe of peril that might enſue. By ſome ſuch wiſe & godly courſe, amends may be fully made, to the partie that ſuſtaineth the wrong, and he that did the wrong be nothing at all indangered.

But there comes yet a further doubt; I am not able to reſtore, I haue not wherewithall. Then where nothing is to be had, it is a common prouerbe, the Prince muſt loſe his right: But yet ſo, that a man muſt plainly & fully confeſſe his fault. If there be no ability for reſtitution; yet he muſt not neglect confeſſion. And this further hee muſt couenant with himſelfe, that if euer it pleaſe God to giue him abilitie, hee will be anſwerable to the full, to all ſuch wrongs; and then as we are in affection, ſo God will account vs indeede. If one can ſay in truth of hart, O Lord, I confeſſe my fault to thee, and haue confeſſed it to the perſon,

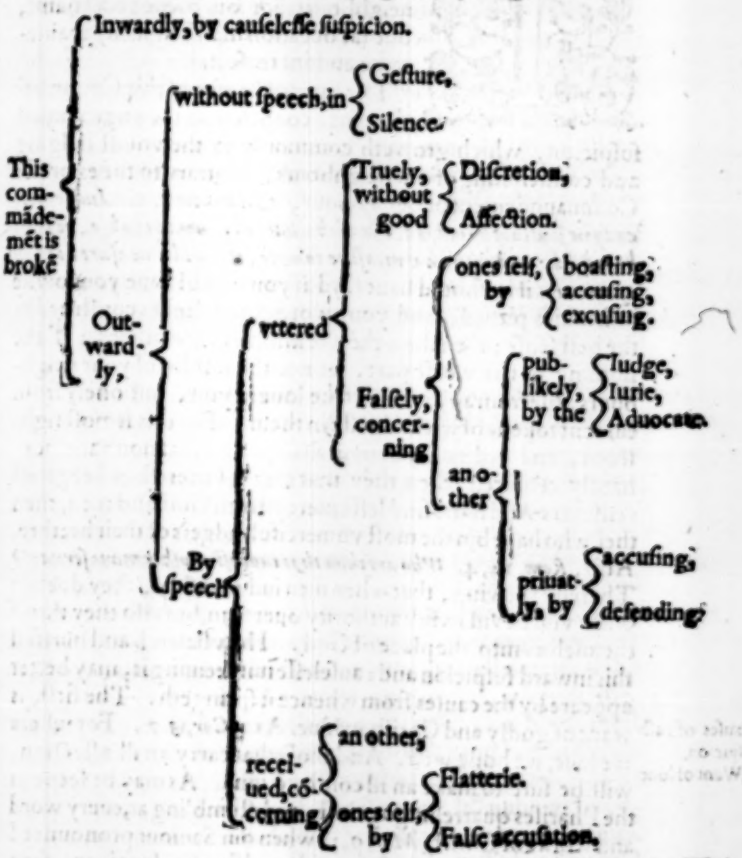
whom

whome I haue offended, and though I be not able to recompence him, yet I reſolue with my ſelfe, and make a couenant with mine own conſcience, that if euer I haue it, I wil pay him; and if I had it now, I would deferre no longer, hee ſhould haue it now. In the meane time I will not ceaſe to ſupply that by my praiers, which by reaſon of pouertie is wanting in my paiment; that mine humble ſute to God, for him, may as much profit him, as my ſin againſt God, and againſt him, hath endammaged him. Thus if a man dóe, God will accept him and fully acquite him, and eſteeme of his vnfained purpoſe, and humble acknowledgement; as of a ſufficient recompence: and will himſelfe vndertake the debt, ſo as the partie ſhall ſuſtaine no wrong. And ſo much for the eighth Commandement, *Thou ſhalt not ſteale.*

Now

Now followes the ninth Commandement.

Thou ſhalt not beare falſe witneſſe againſt thy Neighbour.



THE former Commaundement concerned our owne & our neighbours goods: this requireth, that wee hurt not our neighbours nor our owne good name, but (as occasion shall be giuen) maintaine and increase it.

The inward breach of this Commandement, consisteth in the vngrounded suspicion, which groweth commonly to the vniust iudging and condemning of our neighbours, contrary to the expresse Commaundement of our Sauiour, *Matthew 7, 1. Iudge not, and you shall not be iudged. For with what iudgement ye iudge, ye shall be iudged: and with what measure ye mete, it shall be measured to you againe.* As if he should haue sayd: if you would haue your owne infirmities pitied, and your wordes and deedes construed in the best sense, then shew the like kindnes vnto others: Take nothing in the worst part, let not the dislike of your neighbours arise from any want of true loue in you, but onely from euident tokens of wickednesse in them. For this is most righteous, and ordinarily commeth to passe, that none are more hardly censured, then they that are the bitterest and eagerest censurers And none find lesse mercy from God and men, then thei, who haue bin the most vnmerciful iudgers of their brethrē. Also, *Rom. 14, 4. Who art thou that iudgest another mans seruant?* Thereby shewing, that when men iudge rashly, they doe not onely vsurpe vnlawfull authority ouer man, but also they thrust themselues into the place of God. How hatefull and hurtfull this inward suspicion and causelesse misdeeming is, may better appeare by the causes from whence it springeth. The first, is want of godly and Christian loue. As *1. Cor. 13, 7.* For where we loue, we hope well. And those that carry an ill affection, will be sure to make an ill construction. As may be seene in the Pharises quarrelling against, and stumbling at, euery word and worke of Christ, *Mat. 9, 3.* when our Sauiour pronounced that his sinnes who was sicke of the palsie were forgiuen, they counted him a blasphemer.

Causes of rash suspicion. 1, Want of loue

And

And in the 11. *Verſe*, they condemne him for keeping company with publicanes and ſinners. And *Verſe* 34. when hee had caſt out a deuill, they charged him to be a coniurer, euen confederated with the chiefe of the diuels. Whereas if theſe and ſuch like workes had been done by their owne children or friendes, they woulde haue made thoſe things, matters of great commendation in them whome they loued, which they condemne as haynous crimes in him whome they hated.

The next cauſe, is want of wiſedome and good diſcretion. As Acts 28, 4. The rude Barbarians, ſeeing the Viper to hang on *Paules* hand, iudged him preſently thereupon to be a murtherer. VVhich faulte alſo others of good note haue fallen into. As *ELI* ſeeing *HANNAH* long in prayer, and hearing no voyce vttered, charged her with drunkenneſſe. And *Iobs* friendes, beholding his extraordinary afflictions, conclude that hee was an extraordinary ſinner. 2. Want of Wiſedome. 1. Sam. 1. 14.

The third cauſe hereof, is an ill conſcience and guiltineſſe in the iudgers themſelues. As *Saule* was alwayes ſuſpicious of *DAVID*, as though hee had ſought his life, becauſe hee had deſerued euill at his hands. And, hauing dealte cruelly and craftily with him, ſuſpected the like meaſure from him. 3. An ill conſcience.

So thoſe that haue polluted their owne ſoules and bodyes with moſt filthy factes, and are moſt vncleane and wicked perſons themſelues, will ſooneſt miſdeeme the chaſtity of others: And none are more ſuſpicious of other mens truth and fidelity, then they, who haue been the greateſt deceiuers and defrauders of others. An other cauſe of this, is hypocriſie. When one neuer examineth his owne life, then hee is moſt ready to pry into another mans conſcience: and he that for the moſt part ſpares himſelfe, will lay the heauieſt load vpon an other. Thus the *Scribes* and *Phariſes* were diſſembling hypocrites, and neuer meddled with their owne harts, to condemne any ſinne there: And therefore Chriſt and his Diſciples could haue no peace by them, but they were continually ſuſpecting 4. Hypocriſie.

and ready to cenſure hardly without any cauſe. For if they woulde haue beſtowed more time in diligent examination of their owne ſoules, they would haue found ſo much buſineſſe there, as other men might haue liued quietly enough by them.

Iam. 3, 17. So S. *Iames* ſayth, *That true wiſedome which is from aboue, is without iudging, without hypocriſie.* He ſhews the cauſe why the beſt men be neuer the raſheſt iudgers, neuer ſo haſty to paſſe ſentēce vpon other men, becauſe they hauing good harts, and deſiring to be as good as they ſeeme to be, haue ſo much to doe in fighting and ſtriuing with their own corruptions, as that they haue no leaſure to examin other mens dealings, which belong not to them, but would rather reforme the things which be amiſſe in themſelues. So, on the other ſide, obſerue an hypocrite, that cares for nothing, but to make a ſhewe before men; that neuer laboures to approue his heart to God, nor ſtriues againſt his owne ſecret ſins; you ſhal haue him ſo nimble and ſo quick in ſifting of other men, that he can ſee a fault where none is in them, becauſe he cannot ſee a fault where it is in himſelf. They thinke that the reaſon, why they can ſo quickly condemne other men, is, becauſe they are more holy then they, and therfore take a priuiledge to themſelues, to giue what verdit they thinke good on euery mans actions. But S. *Iames* ſheweth the true cauſe indeed, which makes their harts ſo ready to conceiue amiſſe, and to thinke wrongfully of another: to wit, becauſe they had not as yet learned to thinke aright of themſelues. For hypocriſie alwayes breedes raſh iudging and vnchriſtian ſuſpicion.

Thus wee ſee what be the cauſes of this euill iudging, namely, at the leaſt, fooliſhneſſe and vncharitableneſſe; or elſe an euill conſcience and deepe hypocriſie. And from one of theſe euill cauſes, theſe raſh ſurmiſes and euill ſuſpicions do alwaies ſpring. Now the effects are euen as bad. For if the heart be thus infected, it makes one apt and ready to ſpeake and do euil. If one allow himſelfe to thinke euill, hee cannot withhold his tongue from vttering it, nor his hands from practiſing it, if occaſion ſerue. For, whatſoeuer is within the thought, that will ſhew it ſelfe openly, it will bewray it ſelfe in the mouth, in the hand

Effects of iudging raſhly.

hand, & in all the actions. As appeareth in *Daniels* enimies, who hauing conceiued an ill opinion of him, that he kept them from honour, did nothing else but practise and lay diueliſh plots, till they had drawen him within the compaſſe of law, and brought him into daunger of death. All this malice aroſe from hence, that they falſely ſuſpected *Daniel* to forſtall them of honour, and to haue kept them from that high place, that they thought themſelues as worthy of, and euene way as fit for, as he.

The vſe of all this is, that if we would not be found culpable of the breach of this commandement, and tranſgreſſion againſt the name and fame of our brethren, then muſt we not giue our ſelues allowance to conceiue any ill opinion of them, without a ſufficient warrant and due ground for the ſame. For, though the thing be ſo indeed, yet it is a ſinne in vs ſo to conceiue of it, vnleſſe there be ſufficient euidence and reaſon, to lead vs thereunto. For, what though it bee ſo? yet in matters of our neighbours credit, we muſt not take ſuch light coniectures, as a ſufficient cauſe to moue a ſuſpicion: we muſt do as we would be done by. And therefore as we would not be condemned of others, vpon euerie ſhew of euill, and ſlight occaſion: ſo let euery man looke to himſelfe, that he build not an ill conceite againſt his neighbour vpon a falſe foundation. Neuer thinke ill of any till he hath deſerued it, and giuen ſufficient cauſe thereof. But yet this muſt be knowne by the way, that though loue will not allow ſuſpicion, yet it doth not thruſt out diſcretion. It iudgeth not raſhly, but it iudgeth iuſtly. It is not ſo ſharpe ſighted, as to ſee a mote where none is; nor ſo purblind, but it can diſcerne a beame where it is. Therefore raſhneſſe muſt be condemned and auoided: but there is an holy wiſdome to be vſed; as not to miſdeeme without ſufficient warrant: ſo when there is euident proſe, and plaine appearance of a ſinne, to take notice of it. Which muſt be obſerued againſt many men, that by this doctrine (and indeede wreſting it, as euill men do all ſcripture) take occaſion to thruſt admonition out of the doores, & thinke all men ſhould be blind, becauſe God will haue all men charible. For ſo, when they haue broken forth openly into groſſe wickednesſe

Vſe.

wickednesse, and all their life shewes them to be profane, vngodly, couetous and deceitfull. and without the feare of God: come now and charge them that certainely they bee wicked persons, and haue no true faith nor repentance, presently you shall haue this first defence: Oh, God knowes mine heart, you must not iudge, you must not search into a mans heart. But a christian must iudge wisely, though not rashly. Hee may iudge by the fruite, though not by the sap. If ones wickednesse be hidden, then God would not haue men censure. But if it breake forth, he would haue men to take heed, and reproue also. As for example, if one see a man that delights in ill company, is neuer well, and as he would bee, but when hee is amongst drunkards and swearers, blasphemers and such like: one may iustly and vpon good ground, without any sinne, suspect such a one to be a sinfull person, & say: Surely, this man walketh in a bad course. Such as his mates are, such is he. For, surely good men would be glad of the societie of good men. and lambes will reioyce to be with lambs. But now he, that doth take all his pleasure to bee among vngodly persons, hath pronounced this sentence against himselfe, Like company, like companiō. So if one heare any vomite out filthy and vnchast speeches, hauing his mouth full of lewde and vncleane words, this is an infallible note and sure brand of a filthy & impure person. For, *out of the abundance of the heart, the mouth speakes.* Looke what ware comes into the shoppe, such is surely kept in the warehouse: and he that thinks thus of such a person doth him no wrong at all.

To giue due reproofe is no breach of charity,

Mat. 12.

So, others boast that they haue a good faith and a good hope: they hope to bee saued as well as the best; if one will beleeue them: and if you will not credit them, they take it as a great iniury done to them. But what reasō can they giue of their hope? what sound cause can they alledge why they should bee saued, rather then *Iudas*, & not go to hell aswell as *Caine*? Surely, they can yeeld no reason of their faith, they be not learned, but (they say) they haue a good heart and a good hope, that GOD will saue them. Nay, they neither haue a good heart, nor good hope. For, a good hope is alwayes vphelde by good reasons; and a strong faith, by stronge grounds out of Gods

Word

Word. Elſe a man may talke of hope, of faith, and a good heart, and bee yet farre from all. Vnleſſe hee ſhew vpon what ground hee buildes his hope, it is but preſumption. When ſinne and death ſhall aſſault him; his ſtrength and hope ſhall faile him, and all comfort will forſake him. So for the ſacrament, it is a common cuſtome of men, a day or two before they come to the communion, to wrap vp many reckonings and foule matters among themſelues, and to rake vp the coales of their malice vnder the aſhes, ſo cloſely, as that one would hope their were no ſpark left to kindle contention againe. But a day or two after, they be as full of craft, brawling, and deceitfulnes as euer before. Then one may boldly ſay, you haue polluted the holy ſacrament; you haue defiled the table of the Lord; you came to it without faith or repentance. Oh, ſay they, but you muſt not iudge. Yes, now the caſe is ſo cleare, that a man may iudge. For certainely if one come with repentance to the Sacrament, hee ſhall goe with repentance & amendment from the ſacrament: and if one come a good man thither, hee ſhall go better thence. For God will alwayes keep his promiſe: and if one come, as he commands, he ſhall find ſuch helpe and grace againſt his ſin, as that he ſhall not eaſily fall into his olde courſe, nor returne to his former filthy vomit. If he had fed of the holy and pure bread of life, *Ieſus Chriſt*, with an heart purged by faith & repentance, his ſweet ſins would haue beene bitter and loathſome vnto him. And therefore, though no man muſt ſuſpect without good ground, yet a man (where there is iuſt cauſe) ought to pronounce iuſt iudgement. Thus much for the firſt, which is the moſt ſecret and inwarde breach of this commandement.

Now the outward followes, which is either without ſpeech or with ſpeech. Without ſpeach, either by geſture or ſilence. By geſture, when one carries himſelfe diſdainefully to his brother, and vſeth ſuch a kinde of behauiour as tends to vilifie, mocke, and diſgrace him. This was a ſpeciall ſinne of the enemies of Chriſt Ieſus. That they nodded their heades at him, and made mowes: And this was as great an indignitie, & doth oft times as much diſgrace one, & make him contemptible in the eyes of the beholders, Mocking. Pſal. 22. 7

beholders, as if one ſhould raile vpon him with odious and ſlanderous ſpeeches. This is then a wrong to a mans name. Though thou doo not ſlaunder and raile; yet if thou vſe thy hand, or tongue, or head, or any part of thy body in ſuch a cariage and geſture, as doth tend to mocke thy neighbour, thou ſinneſt againſt his name and eſtimation. The next kind is by ſilence, when one holds his peace, when he heares his neighbour ſlaundered, He ſtands by, and can teſtifie of his owne knowledge, that the things ſpoken be falſe and iniurious: and yet either in flatterie, or feare of diſpleaſing, lets all alone, and doth not iuſtifie his innocent neighbour. Such a one comes within the compaſſe of bearing falſe witneſſe, and by ſilence makes himſelfe guiltie of the ſlaunder. For, he ſuffers his neighbours innocencie to be ſuppreſſed, and his name defamed, whē it lay in his power to defend him. And euen the law of nature, will ouerthrow ſuch a man, that he ſhal haue nothing to ſay for himſelfe. For, doth not nature teach vs that this is equall, To do as we would be done by?

Silence when wee ſhould ſpeake for our neighbour.

And which of vs is there, that if one ſhould bee in place, where hee were charged with falſe accuſations, and that his neighbour preſent knew well enough, but yet would not open his mouth to cleare him, or ſhew the truth of the matter? Euerie one would thinke that this ſilence were a betraying of his neighbour, and a great wrong againſt him, as indeed it were. Then, if we thinke other ſhould not be ſilent, when our name is traduced, let vs then giue ſuch meaſure, as we would in like ſort receiue, and be as ready to ſtand for the good name of our brother, as wee are deſirous that hee ſhould performe the like dutie for vs. This if wee doo, wee ſhall keepe this commaundement in ſome meaſure, and God will ſtirre vp others to requite vs in ſpeaking boldly, to cleare our innocency, when wee are vniuſtly depraued. And ſo this commaundement is broken without ſpeech. By ſpeach it is broken, either by giuing or receiuing. By giuing out ſpeech either true or falſe. For one may be as grieuous a tranſgreſſor of this commandement, in ſpeaking nothing but the truth, in ſome caſes, as if he had raiſed an vniuſt and falſe report againſt another.

Slaunder, by reporting the truth.

ther. And this kind of truth, if it be put in one end of the ballãce of Gods iudgement, will waigh as heauie as falſhood in the other. If one ſpeake the truth without diſcretion vnſeaſonably, out of time and place; if his words be true, but his ende euill and wicked, hee is as cruell and malitious an enemy to the name and credit of his neighbour, and as vile a ſlaunderer in the ſight of God, as if he ſpake that which was falſe. This was the fault of *Doeg*, that curſed enemie of *Dauid*: Who, when hee perceiued by *Saules* behauiour, that his purpoſe was miſchieuous, and that he would make a diſpatch of *Dauid* and all his friends, hee ſteps out now in this vnſeaſonable time, and there ſhewes what he had ſeene, namely, that the Prieſt had giuen *Dauid* bread and a ſword, and asked counſell of God for him. This was ſo indeede as he ſaid, but this was a moſt diueliſh and wicked part in him. 1. Sam. 22

From hence aroſe that cruell perſecution, and the murthering of ſo many innocent ſeruants of God. So the enemies of *Daniel* accuſed him, that notwithſtanding the Kings decree to the contrary: yet ſtill he made his prayers three times a day vnto the God of Heauen. And it was true indeede that he had broken the Kings Edict: but in the meane ſpace they were moſt wicked perſons, that would bring this accuſation againſt him, with ſuch a malitious purpoſe. For herein they bewrayed all their former rancour, in inuenting ſuch an vngodly lawe, becauſe they knewe, *Daniel* could bee caught in nothing, but in matters of God and religion. And there he would rather hazard his life, then omit this dayly exerciſe of the worſhippe of God. So the *Ziphims*, vnderſtanding that they might procure fauour to themſelues by telling tales againſt *Dauid*, came to *Saule*, and aduertiſed him where hee might finde him. This was no lye. But it was iniuriouſly and wickedly done of them to diſcouer the truth to ſuch an ill ende, and with ſo little diſcretion, when ſo ill an effect muſt enſue vpon it, as (at the leaſt) perſecution, if not the deſtruction of a harmeleſſe man. So in theſe times, ſome men there bee, that if they know any priuie fault, in any man, then without any regard of time and place, they proclaime their neighbours infirmities to Daniel. 9. 1. Sam. 23. 19.

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the wide world, and care not before what company, amongſt what perſons they blaze out his weakenes. And they haue this for their ordinary defence, when they are reproued; I ſpeake truely and tell no lye, and will not be aſhamed of the truth. Yet a wiſeman would be aſhamed to ſpeake the truth fooliſhly, when it will do harme and no good. And he ſhould conſider, that hee may often ſin more, in ſpeaking a known truth with an il mind, then if (through infirmitie) he ſhould ſpeak an vntruth with deſire and purpoſe of doing good. As the *Ziphims* and *Doeg* were greater breakers of this commandement, then *Rahab* that tolde an vntruth to ſaue the ſpies: becauſe her end was good, though ſhee failed in the manner of it; but their ende was altogether naught and ſinfull.

Vſe. Leuit, 19.17

They then are here to be reproued, that will not (as God commands them) tell their neighbour plainely of his fault, & not hate him in their hearts. But, if they know a fault by him, ſtraight they ſet him on the ſtage, make him known to all men, neuer leaue talking of it: which ſhewes plainely that in truth they hate their neighbour. For, if they would (as God bids) tell the partie, this would heale the ſoule, and couer his ſinne, and make him amend. But now to clamour in this wiſe, & raiſe vp an euill report and bruite, can do no good, but much miſchiefe both to him and others. Oh, but I ſpeake the truth. Yea, but it is the propertie of a foole to ſpeake all that he knowes. *A wiſe* Prou. 29, 11 *man will keepe it in till afterward.* Let a wiſe man heare any thing, he will conſider the time, place, and perſons, and temper his ſpeech in wiſedome according to theſe circumſtances. But let a foole once get a tale by the end, then out it muſt, hee cannot keepe it in, he trauailes with it till hee be deliuered, whatſoeuer diſhonour come to God, or diſcredit to his neighbour, or hurt to his owne ſoule. Therefore, wee muſt not onely bee carefull that we ſpeake no lyes or vntruthes; but wee muſt alſo looke, that we ſpeake not the truth vnſeaſonably, and after an ill manner, when it may bring more miſchiefe then profit. So much for that breach. Now followes the next, in ſpeaking that which is falſe, either concerning ones owne ſelfe or another. Concerning himſelfe, firſt, in boaſting and bragging, which is a moſt

False report of our ſelues.

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baſe and loathſome thing. For be it that ſome good thing hath been wrought by him: yet the holy Ghoſt ſaith; *Let others praiſe thee, and not thine owne mouth.* Pro.27.2. And the Apoſtle reckons theſe boaſters among the rabble of damnable men, who hauing no true matter to win praiſe from others, will get praiſe by ſpeaking great things for themſelues. Rom.1.30 So *Saule*, whereas he had ſaued the King, and all the beſt of the cattle, contrary to the charge giuen vnto him, dooth yet bragge to *Samuel* that hee had fulfilled the word of the Lord: when it was nothing ſo. 1.Sam.15.13. For, hee had wickedly tranſgreſſed the expreſſe Commandement of God. And as this law is broken by vaine boaſting; ſo it is likewiſe by leſſening and excuſing thoſe faultes which wee are charged with, or guiltie of. Wherein, *Saule* played his part as in the former. For, being reproued and conuicted for ſparing the King, and cattle, contrarie to the will of God: firſt he pleadeth good meaning, confeſſing that ſome of the beſt were kept aliue, but it was for ſacrifice and honour to GOD. But when *Samuel* would not bee ſo ſet downe, but vrged him further, that God is more delighted with obedience to his word, then with all ſacrifices: then he falles to an other ſhift, and caſts all the fault on the people. I feared the people, ſaith hee; as who ſhould ſay, it was their faulte and none of mine. Thus if any credit had beene to bee gotten, hee would haue had that to himſelfe alone: but now that nothing comes but ſhame and rebuke, hee leaues it for the people to diuide among themſelues.

And this excuſing is a common thing amongſt all men. There is not the moſt ignorant and ſimple perſon of the ſhalloweſt wit and capacitie, but he is very ſharpe and wittie to finde an excuſe, he can caſt about and winde, and ſo cloake his ſin, that hardly can any reproofe be faſtned vpon him. And men thinke by ſo dooing to leſſen their fault: but in truth they doe much encreaſe it. For they haue by theſe excuſes marked themſelues with the brande of hypocriſie, and haue made their fault more odious to GOD and men. It is a verie

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ill thing, when one hath wounded himſelfe by ſin, to goe to the diuell for a medicine. Hee is the worſt phyſition that can bee: and his phyſicke is the worſt phyſicke in the world; for he will ſurely giue them ſuch a potion, as ſhall make them worſe and not better. One may thinke that theſe excuſings be plaiſters, but in truth they be but poyſons that venome the ſoule, a great deale more then before.

Thirdly, a man lyes againſt himſelfe by accuſing; as when men in a kinde of proud humilitie, will deny their giftes, with an intent to get more credit; Alas I haue no giftes, no witte, no learning, a ſimple ſcholler, and weake memorie, and ſuch like, contrarie to that one knowes and thinkes. Now this diſpraiſing ones ſelfe falſely, is not humilitie, but iniquitie. For one ſhould make himſelfe, neither better nor worſe then God hath made him. But if hee bee drawen and called to giue teſtimony of himſelfe, hee ought to ſpeake plainely and vprightly, as the matter is in truth. And now when they lie againſt themſelues, and ſay they haue no wit, no learning, no good parts, &c. if then wee ſhould conſent and confeſſe, indeede it is true, you ſay well, you haue none of all theſe thinges: they would thinke ſuch a man did them great wrong, and ſcarce take him for their friend. For indeede his deſire is, that others ſhould croſſe him, and ſay, Nay, ſay not ſo, you are an excellent man, worthy to be regarded, &c. And ſo he will diſcommend himſelfe long enough, if he can thereby prouoke another to commend him, for this is it which hee delights to heare. But a man muſt neither wrong GOD, nor himſelfe, in diminiſhing and concealing the things that God in goodneſſe hath giuen him; hee ought not to denie them, but to vſe them to Gods glorie. And ſo come to men for workes of mercy; perſwade them to doe good, and diſtribute, and preſently they beginne to complaine how poore they be, what a great charge they haue, what loſſes they haue ſuſtained, and I know not what; where, as their owne ſoule beares them witneſſe, that they are wealthie, and haue much more then many men, that doe a great deale more good then themſelues.

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Therefore, though a man doe not ſlaunder his neighbour, yet if he ſlaunder himſelfe, he is to be reproued as a lyar. Herein diuers of Gods children fayle much, in time of tentation. Thoſe that haue beene and are ſound, and true hearted Chriſtians, if they haue loſt their feeling a while, and cannot finde that reioycing in God, and comfort in good things, that in former times they had, then comes the accuſer of the brethren, Sathan that olde and ſubtill ſerpent, and hee ſtriues to make them accuſe themſelues falſely. Oh, ſayth he, if you had been good indeed, and had borne a true heart to God, hee woulde neuer haue forſaken you thus, and giuen you ouer to ſuch a deadneſſe: and then, through weakeneſſe, Gods children are ready to ioyne with the diuell againſt themſelues, and to thinke; It is true, ſure I was but an hypocrite, and hollow hearted: my former comforts were deluſions and preſumptions; if they had beene true, I ſhould not haue loſt them. But in ſo iudging, you wrong your ſelfe. You ought to remember that tentations be not truthes, but falſe accuſations. And therefore, if Sathan ſtriue to accuſe, doe you ſtriue to excuſe. And if hee would caſt you downe, by ſo much the more lift vp your ſelfe by reaſons out of Gods word, and by former experience in your ſelfe, and other Chriſtians. For that is no good reaſon, Becauſe you haue no feeling, therefore you haue no faith: and becauſe you haue loſt the ſenſe of your comfort, therefore it was not true comfort; this is no true concluſion. For one may loſe his feeling, and yet retaine a liuely and effectuall faith. *Cant*, 3, 1. *&c.* And one may haue the true comforter in his ſoule, and yet for a time be without ſenſe of comfort. As is to be ſeene in our Sauiour Chriſt, *Luke* 22, 44. *Mat.* 27, 46.

Take heede therefore of making ſuch concluſions. For a man may want the feeling of his faith, and cry and call againe and againe for it, and feele nothing all this while; and yet neuertheleſſe haue true and ſounde faith. For, the feeling of, and mourning for, the wante of faith, and the earneſt and conſtant deſire of it, is an infallible ſigne of fayth. For this is a ſure rule, that ſo long as one feeles himſelfe ſicke, hee is not

dead

dead. And the high eſtimation of the fruites of faith, ioyned with a vehement deſire thereof, is a ſingular euidence that there is a ſound and liuely roote of faith in the heart. Do not therefore agree with the diuell to perſecute your ſelfe: fight againſt him, and take not his part againſt your owne ſoule. You ſhall finde hee is ſtrong enough alone, you had not neede to ioyne with him, but rather ſet to reſiſt him. If one bee once the childe of GOD in truth, hee is ſo for euer: if once in the fauour of GOD, for euer in the fauour of GOD. Though our feeling alter, yet there is no change in him. Where hee loues once, he loues vnto the ende, and World without ende. Thus much for breaking of this Commaundement, by ſpeaking that which is falſe concerning themſelues.

Publike ſlander. Nowe it followes concerning others: and that is either publique or priuate. Publique, firſt, when the Magiſtrate or Iudge paſſeth falſe ſentence, in any cauſe that comes to bee heard before him. This is a moſt hainous ſinne: for, ſo much as in him lyeth, hee goeth about to make GOD a lyar. For, hee ſtandes in his place, and is his ſubſtitute and Vicegerent heere on earth; nowe then for him to beare men in hand, that that iudgement, which hee giues, is the iudgement of GOD, that ſets him there, when yet hee knowes it is falſe and corrupt, this is euen to draw God to be the author of a lye, ſo much as hee can. And this is not onely wrong againſt GODS owne Maieſty, and a ſhamefull abuſe of the place wherein GOD hath ſet him, but it is an iniurie to the perſon thus condemned; in that hee brings a blot vpon his name, and that wrongfully, and depriues him alſo commonly of ſome commodity, and benefite that of right did appertaine vnto him.

Heerein alſo many aduocates and counſellers offende, when they vpholde and maintaine an ill cauſe for their fee. Though the cauſe bee neuer ſo badde, yet let the fee bee good, and you ſhall haue one or other lightly, that will poliſh his tongue, and whette his wit, to couer a fowle or naughtie matter with many faire wordes, and make that ſeeme very

good

good, which indeed was, and ſtill is altogether wicked. This is commonly counted wit, and he a wiſe man that knowes how to gloſe thus, and ſet a good face vpon a foule matter, and good colours vpon an ill cauſe; but it is in truth a lying and a publique ſlaunder, and branded with a curſe: For the Lord ſaith; *Curſed bee hee that ſpeakes good of euill, and euill of good.* Eſay. 5 20. And ſo long as a man will ſet himſelfe to ſtande for an euill thing, his conſcience may (and in time will) moſt iuſtly accuſe him of two great breaches of this law; that hee hath hindred iuſtice, and furthered vnrighteouſneſſe to the vtmoſt of his power.

But ſome will aunſwere; I ſpake as I thought, I tooke the cauſe to bee good, I muſt ſtande for my clyent. But howe comes it to paſſe, that you, who are ſo wittie to inuent ſuch cunning remedies to heale an ill cauſe, ſhould bee ſo blinde and ignorant, that you cannot bee brought to ſee the ſoundneſſe of a good cauſe? What is the reaſon why ſimple men of meane capacity and leſſe learning, that ſtande by, can ſooner diſcerne the truth and equitie of the matter, then you that haue moſt ſtudied it? Is it not becauſe the gifte blindes the eyes of the wiſe, and takes away the vnderſtanding of the prudent? That which wanted in the goodneſſe of the cauſe, is ſupplyed in the greatneſſe of the fee, and that is the reaſon you cannot ſee. But ſuppoſe this were true, and grant that you were (as you ſay) ignorant of the matter: yet is it not a great fault to be ſo venturous to ſpeake ſo much in a matter, and that in the face of the World, before you know whether it bee good or bad, right or wrong? *Iob* would not doo ſo: but thoſe cauſes that he knew not, hee would enquire and ſearch out diligently; and not open his mouth to ſpeake, before hee was well inſtructed in the cauſe, and had founde grounde for his owne conſcience. This then will not ſerue the turne; when one hath abuſed his place, his hearers, and himſelfe by maintaining vnrighteouſneſſe: to ſay alas, I knewe it not. It is a ſhame and folly thus to hazarde his ſoule and credit, and then beare himſelfe in hande, that this will ſaue all, becauſe hee knewe it not. As if ignorance were a ſuffici-

Iob. 29, 16. Pro. 18, 13.

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ent plaister to heale the woundes, hee hath made in his own conscience, and to repaire all the ruines that hee hath wrought in his neighbours estate. But why had he not knowne it was a
Prou, 13,16. sinne to be ignorant? Wisemen should worke by knowledge. It is not onely a fault, willingly & wittingly to stand in defence of an euill cause, but euen rashly and vnaduisedly to slip into it.

Further also, false witnesses do publikely offend against this Commandement, when they come before the Iudges, and giue a false and lying testimony. This is often spoken against in
Prou, 19,5. the *Prouerbs*, *A false witnesse shall not escape.* These be most pestilent and hurtfull vipers, and these sting and doe mischiefe on euery side. These peruert the Iurers, delude the Iudge, doe wrong to the cause, put all out of order, and turne all vpside down, by their falshood. These therefore shall be the first and greatest in the punishment, because they haue beene the first and greatest in the sinne.

And this God abhorres, when men be so audacious, and so iniurious, as publikely to sin against God, and to choose rather to please men by lying; then please God by telling the truth; when the false loue or feare of man shall doe more with them to make thē sin, then the feare and loue of God can preuaile to keepe them frō sinning. All these do publikely offend against this Commandement.

Now the priuate offence, in this kind, followeth: and that is either invniust accusing, or vniust defending: That vniust ac-
Slandering. cusing priuately, is called slandering and backe-biting; when one will speake ill of his neighbour that is free from that euill. This backe-biting is a great breach of this Commandement, & the back-biter offends in an high degree. And the fault is so much the worse, because it alwaies hurts three at once. First he wounds the soule of him that receiueth the false tale; for thereby his heart is poysoned with an vncharitable conceit of his brother. The second stroke lights on the reputatiō of the party thus slaundered, for his name hath a maime in the account of the hearer. The last and worst, and greatest blowe hee giues his owne soule, which he infectes with slaunder; and

makes

makes his conſcience guiltie of a lye. Theſe three mortall wounds, this lying tongue, like a pearcing ſworde, makes at one time. Indeede hee eſcapes beſt, who is falſly ſlaundered: for hee being innocent, GOD will heale his name, and bring forth his righteouſneſſe as the Sunne. But the other two woundes are more dangerous, becauſe they light vpon the ſoule, and are more hard to be cured, becauſe they are altogether ſinne. Pſal. 37. 6.

Therefore it ſtands euerie man vpon to take diligent heede, that he raiſe vp no vniuſt report againſt any man. Now the beſt way to keepe himſelf frō ſlandering, is to make a couenant with his own ſoule, & to vow with himſelfe, not to ſpeake often of other mens faults. For, he that giues his tongue libertie to be buſied about this ſubiect, it cannot be auoyded but he ſhall ſlippe into ſuch ſpeeches, as will make a greater breach into his brothers name, then he can eaſily repaire againe. He that wil ſpeake too often of others infirmities, cannot keepe himſelfe from doing them many iniuries. Therefore the beſt way is to bee ſparing in this kind of talke. Then alſo when one hath a good calling, and iuſt cauſe to ſpeake, let him ſpeake diſcreetly, in due time, and due place, and with good affection; that ſome good may come by his wordes, that either the partie may be brought to the ſight and amendment of his fault, or elſe others may bee edified, and helped againſt the like euils. Euermore, if one will diſcourſe of anothers faultes, let him be able to ſay, I ſpeake it to this good ende, and this good vſe I hope will enſue of my ſpeech. Or if he can ſee no profit that will come by his vttering it, let him keepe it in till another time, let him lay his hand vpon his mouth, and ſay, hee hath gone farre enough already. For, if there can be no good vſe ſeene in reuealing of it, they doe ſinfully, that doe not conceale it. And for raiſing of an ill and falſe report againſt ones neighbour, it appeares what a fault it is, in that God hath appointed and decreede in his lawe, that thoſe which doe ſlaunder another, ſhall themſelues vndergoe the puniſhment, which ſuch a fault had deſerued, and ſuch a perſon ſhould haue ſuffered, if the thing had beene true. Means to keep vs from ſlandering. Deut. 19. 19.

As, he that wrongfully accuſeth another of theſt, himſelfe ſhould bee dealt withall as a thiefe. And he that reports that an other hath committed adulterie, if it be proued falſe, himſelfe muſt feele the ſmart that is due to an adulterer. This the righteous God hath ordained. For what can be more iuſt, then that he that digges a pit for his neighbour without a cauſe, ſhould himſelfe fall into the pit? and hee that ſeekes to take away his neighbours fame and life by a lye, ſhould looſe his owne credit and life for his lye? and though the magiſtrat would neglect his dutie herin, yet God wil not paſſe by the ſin: but as he made the law, ſo it ſtands with his iuſtice to put it in executiõ, vnleſſe one firſt puniſh himſelfe by true repentance, and obtaine pardõ by faithfull prayer. Thus this law is broken by vniuſt accuſing.

Defence of ill men and bad cauſes.

It is next broken by vniuſt defending of wicked men & bad cauſes; when one will vſe his name, credit and teſtimony to vphold ſuch a man, whoſe name, ſoule, & body, & all are worthy to be buried in hell. This is condemned, *Pr.* 17. 15. Where (ſpeaking of ſuch kind of men as be lyars in requeſt, & falſe witneſſes in fauour, that be of ſo good a nature, as that they will heale all things, make vp all gaps, and make a gloze for any matter) he ſaith, *Hee that iuſtifieth the wicked, and he that condemneth the iuſt, they both are abomination vnto God.* He ſhewes that this dealing, which men impute to a good nature, is euen as abominable to God, as if they ſhould condemne goodnes & good men. And therefore ſuch men be no gainers, howſoeuer the world eſteemes of them. They carry away the credit with men, but they are vtterly out of credit with God.

Pro. 17. 15.

So he ſaith in another place, *Hee that prayſeth the wicked, the people will curſe him.* So that it is euident by both theſe teſtimonies; that they, who do giue vnto wicked men ſuch praiſe & defence as is not due vnto them, do make thereby the hatred and curſe of God and men due vnto themſelues: And that moſt iuſtly; for hee is worthy to be abhorred which keepes men from repentance. For there is no better medicine in the world to heale the ſoule, & kill the ſin, then to let the ſinner ſuſtaine the ſhame, & the paine that is due for his ſinne. For this is a remedy of Gods owne making.

Prou. 24. 24.

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And if all the Chirurgions in the World, lay their heads together, they cannot inuent a better. And therfore if they had any true loue, they would let them haue it applyed to them, and not daube ouer the sore, so as it should afterwards fester and rankle to death. So that no greater enemie can bee found to the soules of men, then such as will smooth all things ouer with colourable defences. Then also they do much hurt to others: for now, when sinners are gotten in credit, and crept into some account, they are lesse suspected, and can with more ease practise euill and mischiefe. For if darkenesse might be called darkenes, and sinne goe vnder the name of sinne, and the diuell come in his owne colours, the matter would bee so plaine, that none would be deceiued; and so odious, that all men would hate it. But when euill is called good, and Satan comes like an angel of light: then men giue him some entertainment, and he surprises them at vnwares. And when euill men be garnished with false commendations, they can closely conuey their wicked entents, more easily to effect their diuelish purposes, because they are lesse suspected. As in one example may appeare in vngodly & insufficient ministers: If they can get some great mans letter to cõmend them, then they (in whom there is no worth, and who else should neuer haue been admitted to the office of the ministery) are presently set ouer the Lords people, without any further inquirie into them. And when they are once entred in by these ill meanes, their whole proceeding is agreeable to this corrupt beginning: For they either starue, or poyson the people committed to their charge. So for matters in ciuill state, when places of charge and importance are (through false commendations) committed to naughty and wicked persons, ordinarily they grow to be hurtfull to Church and Common-wealth, being insolent and burdenous to all that liue vnder them. So that, these foolish and false praises are but to get some credit to the wolfe, that he may the more freely deuour and waste the flock: And all this mischiefe ariseth from the vnaduised extolling of vnworthie persons. Therefore as one must not speake of his neighbours fault, but in loue, discretion, & vpon good proofe: so neither must hee speake in his commendations, but in wise-

dome, and when it is grounded on knowledge and iudgement. And thus much for giuing out falſe ſpeeches.

Receiuing of falſe reports.

Now followes for receiuing, which is a grieuous ſinne before God as well as the former. For, hee is not onely in fault that inuents lyes of his owne head, but he alſo that receiues them, & giues credit to them, and is bold to ground his report to others, vpon them. And that both concerning others, and alſo concerning himſelfe. To giue eare to a falſe report concerning another, doth bewray a great want of loue and good affection to the name of our brother, & an ill diſpoſition alſo in our ſelues, as may appeare, *Prou.*17.4. *The wicked giueth heede to falſe lips, and a lyer hearkens to the naughty tongue.* Here the holy Ghoſt chargeth the receiuer of vniuſt reports, to be a wicked perſon, and alſo a lyer. As if hee had ſaid, He that is glad to heare falſe tales of other men, is a naughtie perſon himſelf, and hath a falſe and an euill heart. For if he had not, he would neuer entertaine and approue of lyes. And in the *Pſal.*15. the holy ghoſt ſets downe this, as a difference betwixt an hypocrite that is hollow hearted, and a true and ſound ſeruant of God; That an vpright man will not receiue a falſe report againſt his neighbour. Many men that haue no goodneſſe in them, will not for their owne credit ſake, & to ſaue their honeſty (as we ſay) inuent ſlaunders, and be the firſt makers & broachers of lyes: but if ſome impudent perſons will come & buzze, in their eares, ſome odious tale againſt profeſſors, they will ſtraight imbrace it, it goes for currant, they tel it as confidently, as if nothing could be more ſure, and are as glad of it, as if it were ſome very gainefull & profitable thing vnto them. Theſe men now, though they will carrie the name of honeſtie, be yet wicked perſons; and, as the holy ghoſt counts them, damnable. *Re.*22.15. he ſaith, that *without, are all thoſe that make, and loue lyes.*

There be two broods here mentioned, and as it were two litters, of theſe monſtrous lyers that muſt goe both to hell. Some be ſo ſhameleſſe, graceleſſe, and impudent, and the diuel hath ſo farre taken poſſeſſion in their hearts, as they delight to bee coyning lyes, and buſie their heads in inuenting and beginning ſlaunders. Others be not ſo rude and groſſe as that

they

they will be the authors of a lye: but if another man will bring it to them, they will be ready and glad to entertaine & approue it. It shall haue their good word and liking.

So the high Priestes, and the rest of the Councell would not themselues inuent false accusations against *Stephen*. They had not yet vtterly hardened their faces, nor quite cast off all regarde of their owne estimation; but when false accusers had brought a complaint, that he had spoken blasphemous words against God, and *Moses*, they most willingly harkened vnto it, beeing very glad to take that aduantage to proceede against him. Acts 7, 1

This may iustly reproue them who are as ready to receiue a slaunder, as the tale-bearer is to inuent it, and thereupon also to publish it to others, without further tryall or examination of the truth. But aske them, why would you speake so false a thing to defame your brother? why did you so vniustly deprane him? This is the answere presently; I did not bring it vp, I am not the first that spake it, I heard it: it was tolde mee, and I had reason to believe it, and I thought it to be true. Did you heare it? and did you beleeue it vpon the bare hearing? Then you shew what you are: such of whom *Salomon* speakes, *A foole believeth every thing*. That is, every ill thing, for so it must be vnderstood: else if the thing be good, they of all men are most hard of beliefe. Tell him of that which will do him good, that will saue his soule, and help him against his sin, he will not regard it. Bring reason vpon reason, & neuer the neerer, you can by no meanes perswade him. But bring foolish ware to a foole, such as hurts his owne soule, and his brothers name, and dishonours God, and makes himselfe a lyar; that is fit for him, this bargain is made without many words, he is very easily brought to credit such matters: and why? Because he is a wicked foole, lyes are a fit bayte for him. Lay these in his way, and hee is presently taken. For as the spirit of God, is a spirit of truth, and they that haue it, are led into all truth, and easily brought to giue eare vnto it: so is the diuell a lying spirit, he is the father of lyes, and those that he possesseth, he will make them believe every lye, and distaste every thing which they ought to know, Prou. 14, 15

and be perſwaded of, to the good of themſelues and others.

And therefore this excuſe will not hold out; I was told ſo: & how can I tell but it is true? it may be it is ſo, and it may be it is not ſo. If the ground of your perſwaſion be no ſtronger, it is a fooliſh perſwaſion, and ſuch as your teſtimony ought not to haue reſted vpon. Very nature will conuince ſuch perſons of want of charitie. For, would any man be content, that another ſhould take euerie flying report, and vncertaine rumour that went about the countrie, concerning him, and giue credit to it; and ſuch credit, as he would iudge ill, and ſpeake ill of him vpon ſo ſlight occaſion? Would not one thinke he had wrong to be traduced? Might hee not iuſtly ſay thus to the raſh reporter; You ſhould haue tried out the matter, before you had been caried away with it, you ſhould haue ſearched whether it were ſo or not, talked and conferred with thoſe that could tell you the certaintie of it, before you had ſo far credited it, as confidently to rehearſe it. Is another then bound to deale ſo with you, and is it not your dutie to do ſo to others? Muſt not wee do as wee would be done by? and haue that care of anothers name and credit, that we deſire another ſhould haue of ours? Therefore this is plainely iniurious and wrongfull dealing, and thoſe that haue this way fallen, muſt repent for it, and aske pardon: or elſe they may looke for the like meaſure from men whiles they liue, and to be depriued of eternall life when they dye.

Further, hence we muſt learne, to chaſe away ſuch as are buſie bodies in diſcourſing of other mens matters, as the holy Ghoſt admoniſheth vs. *As the north wind driueth away raine, ſo dooth an angrie countenance a ſlaundering tongue.* When the ayre is thick, and the clouds do threaten abundance of raine, the north wind ariſing purgeth the ayre, and diſpels the clouds, and makes the coaſt cleare: ſo muſt a wiſe man beare ſuch grauitie in his countenance, as that he may blow away flattering ſlanderers when they come full fraught with lies, and not ſuffer them to vnload their naughtie and lying ſtuffe in his eares. Therefore if the maſter perceiue any of his ſeruants to delight in ſecret telling tales, in whiſpering againſt others, and bringing newes to tra-

Prou. 25. 23.

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duce his neighbour, that they may get more credit vnto themſelues, hee muſt looke frowningly vpon ſuch clawbackes, and driue them from him, giue them no hearing, nor the leaſt allowance. This is a great fault in him that cannot occupie himſelfe in any better buſineſſe, then in blemiſhing his neighbours fame: and it is as bad in the hearer, when he receiues them with kind lookes, and giues them ſome countenance, and maintaines them in this wicked courſe. It is the property of a foole, to beleeue euery thing, as hath beene ſhewed: but a wiſe man muſt not be ſo light of beliefe. Indeede in matters pertaining to our good, that God hath ſet downe in his word, the quicklier, and the eaſier one can beleeue them, the better it is: but for theſe idle tales, that tend to nothing but to breede vncharitable conceits againſt our brethren, let them haue no entertainement, vnleſſe they come guarded with ſound and good reaſons, and proofes. For we ſay of theft, The receiuer makes the theefe: ſo is it alſo in this caſe, The receiuer makes the lyar. For if the lyar could haue no vtterance of his ware, and no man would deale with him in ſuch trafficke, but ſhake him vp with ſharpe reproofes, hee would ſoone be wearie of his trade. But now becauſe his ware goes away ſo faſt, and he can haue good ſale, and ſo many chapmen, he is in very good liking with his old occupation, & giues himſelfe ſtill to his wonted coyning. Thus this cõmandement is broken, in receiuing lyes concerning another.

It is tranſgreſſed alſo, when one receiues lyes concerning himſelfe, whether in flattery, or accuſation. In the former, *Herod* faulted, *Act.* 12. The fooliſh people hearing his eloquent oration, and ſeeing his pompe and glorie, would needes make a God of him: And they giue him the applauſe, crying, The voice of God, and not of man: now he ſits downe by it, and was very well content it ſhould be ſo ſpoken. It was a baſe and abiect thing, for them to goe ſo farre in flattering: and it was as great a madneſſe in him, to take it to himſelfe, and be glad of it. They played the fooles too much in giuing ſuch falſe and blaſphemous praiſe: and he played the foole farre more, in receiuing of it. So comes *Tertullus* to *Felix* the gouernour, who (becauſe he would currie fauour with him, and haue him ſerue his turne) *Act.* 24. 2.

reckons vp vertues good ſtore, and wil ſet him vp high enough, ſaying: *Sith we haue obtained great quietneſſe through thee, & that many worthy things are done vnto this nation through thy prouidence, we acknowledge it moſt noble* Felix *with all thankes*. And thus he gloſeth in the beginning, to winne him to ſerue his owne turne. This was a ſeruile and contemptible practiſe, to lye and diſſemble thus openly. For it was well knowne, and hee was not ignorant, that *Felix* was a moſt cruell, vniuſt, and filthy perſon. Now *Felix* ſits by, is guilty in conſcience that he had beene a very wolfe, and an vngodly tyrant, and knowes all his praiſes to be falſe; yet the fooliſh man ſwallowes all, and was very willing to heare a long catalogue of falſe praiſes: In dooing whereof he ſinned grieuouſly. Therefore a man muſt be content with that praiſe which Gods word, and his owne works do giue; and neither ſeeke for, nor receiue any more. That which *Salomon* ſayth of a vertuous Woman, euery man muſt obſerue of himſelfe; *Let her workes prayſe her*, ſayth *Salomon*, *Prou*, 31, 31. So muſt euery man be content with that prayſe that hee deſerueth, and not ſo much looke what other men ſpeake, as what himſelfe hath done.

Therefore this condemnes the fooliſhneſſe of thoſe that will
vſe. bring vp flatterers, and keepe companie with ſuch flauiſh perſons, as wil be alwayes giuing them vndeſerued commẽdations, and that alſo before their face. For when theſe enchaunters haue once bewitched them with their flatteries, telling them that they deale wiſely & take a good courſe, they play the good husbands, and prouide wel for their family, and poſterity: then let Gods miniſters reproue them as long as they will, and their faithfull friends admoniſh them as much as they can: yet they beare off all with this, That howſoeuer wee reprooue them: yet others commend and incourage them in their courſe; and therefore they ſee no reaſon why they ſhould not goe forward in it, and holde them more preciſe then wiſe that miſlike it. But who be they that cõmend you? euen flattering ſycophants, and diſſembling claw-backs, that will ſpeak any thing for aduãtage: & any thing is good, if they hope to get by it. And why will you be ſo fooliſh to beleeue thoſe that ſpeake for yout hurt,

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in that thing that your conſcience either doth know, or may know to be altogether falſe? This is that which hardens the heart, this keepes from repentance, this makes one obſtinate, that hee will goe on, and nothing ſhall turne him, when hee hearkens to ſuch as will ſooth him vp in any thing, care not what they ſpeake ſo they may pleaſe, and ſo ſuffers himſelfe rather to be deceiued & ſeduced by them, then admoniſhed and led in the right way by God.

And this ſheweth a very ignorant & fooliſh minde, that one is not acquainted with his owne eſtate, nor doth caſt ouer his accounts that hang betwixt God & himſelfe. For, no bankrupt, that knoweth well that he oweth much more then he is worth, will eaſily be perſwaded of the ſufficiencie of his eſtate. For, if ſome cõpanion as beggarly as himſelfe, would come & tel him, You are a very rich man, you haue great wealth, you are able to buy lands, & purchaſe faire lordſhips, & ſuch other idle talk; would he be perſwaded by him? Would he ſatisfie himſelf with this, & brag of his wealth, and take himſelfe for ſome great perſonage? It were impoſſible. He would count him for a mad man that would ſay thus: and himſelfe would be neuer a whit the prouder for all theſe rich diſcourſes. So if a man would often rifle his owne conſcience, go ouer his affections, and ſee how they be diſordered, conſider his actions, how far they differ frõ Gods law, and thus vſe to ſee into himſelfe, and make account of his debts & arrereages wherein he hath caſt himſelfe: then let a thouſand ſmooth-tongu'd diſſemblers perſwade him, You haue liued honeſtly, you haue behaued your ſelfe well, & like a chriſtian, you are a very vertuous man; he would neuer receiue their falſe teſtimony: but being guiltie in his own conſcience, he would eaſily paſſe ſentence vpon himſelfe, and readily diſcerne their groſſe flatterie. But now becauſe men be ſo careleſſe that they will not caſt ouer their accounts thẽſelues, & make a right reckoning, that they might know their owne eſtate, therefore others come & bring in falſe reconings, & make falſe accoũts: and ſo they be deceiued and thinke themſelues in a very good plight, when (in truth) they are moſt wretched and miſerable. Therfore let euery man take heed of that praiſe that puffeth vp

and

and hardeneth, and ſee that none perſwade vs that we be better, or our ſinnes leſſe or fewer, then they be. And thus much for receiuing of thoſe falſe teſtimonies cõcerning ones ſelfe, which come in the way of prayſe and extolling.

Not to yeeld to vniuſt accuſations.

Now, for thoſe which come in the way of accuſing and depreſſing. As one muſt not yeeld to the flatteries of others: ſo neither muſt he yeeld to their falſe accuſations againſt himſelfe, that tend to make him thinke worſe of himſelfe, then indeed he ought, and to diſable him to do that good, which he ſhould, and alſo hath libertie to do. So *Iob* would not accord to the ſayings of his friends in this caſe. Although they charged him to be an hypocrite, and that he had not an vpright hart, yet would not *Iob* conſent vnto them, hee would not while hee liued forſake his innocency, and let go the equitie of his cauſe, nor think a whit the worſe of his former life, or of his preſent eſtate, for all their proofes and reaſons, that they did falſly applie againſt him. For, he knew that he had, many dayes and times before, made all euen betweene God and himſelfe, and had many times caſt ouer his accounts, and found himſelfe acquitted of all before God, that no debt remained to be laid to his charge. For, howſoeuer no man whiles his life endures, ſhall be freed from the dregs of ſinne, and the ſpots of corruption; yet when he, in a ſight of his faultes, comes to repent, and be ſorry for them, and to pray to God for pardon for them, and to beleeue that God for Chriſts ſake will forgiue them, hee is as free then from the guilt and puniſhment of all his ſinnes, as if he had neuer committed them.

Iob. 27.5.

Now *Iob* knew, that he had often after this ſort ſet all reckonings right betwixt God and himſelfe, and that no fault did hang vpon the ſcore vnrepented, or vnpardoned. Therefore all their perſwaſions could not withdraw him from his faith, nor make him doubt of his vprightneſſe. For, what-euer they ſaid; yet his owne workes, and God, and his owne conſcience ſaid, that he was true, ſincere, and guiltleſſe of that crime which they ſo ſharpely charged vpon him. Wherefore he ſet them all at defiance, that would offer to make chalenge to his innocency. Though his wealth was gone, his children dead, his cattle ſtollen

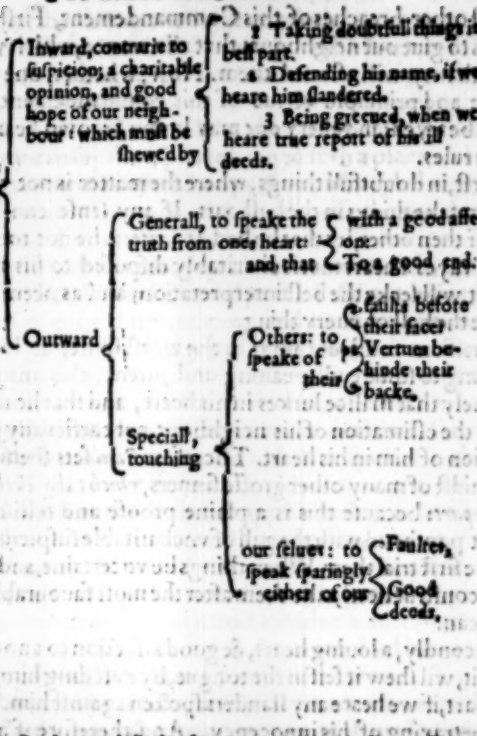
ſtollen and kild, his ſeruants ſlaine, & his friends all gone backe from him; yet his innocency ſtuck to him, and his aſſurãce that he ſerued God in the truth of his heart, and the vprightneſſe of his ſoule, abode by him: & this neither his friends, nor his foes, nor all the diuels in hel, could wreſt from him, but he held it faſt, notwithſtanding all their aſſaults to the contrary. And that was the cauſe why he bare his affliction ſo patiently, & with ſo great comfort. But now if he had yeelded to this falſe teſtimonie, and accuſation euen of good men, and ſaid; Indeed this is true that you ſay, I neuer had an vpright heart to God, I did all in hypocriſie and diſſimulation, nothing in ſinceritie, nothing in truth; he might and could not chooſe, but haue held downe his head with ſhame; he had beene wholly oppreſt with griefe and vexation: all his good actions would haue afforded him no ioy or comfort, no conſolation or peace. For if they had been in hypocriſie, they had beene all ſinnes, and he would haue had no heart, neither could haue indured to come to God, nor liſt vp any prayer to him. For ſo he ſaith, *Can the hypocrite pray to God at all times?* And thus hauing deprined himſelfe of thoſe ſtayes and ſupports; hee muſt needs haue ſunke downe in anguiſh & deſperation. Iob. 27. 10.

This ſerues to confute thoſe, that when as they be in truth vſe. found Chriſtians, and many infallible workes of true chriſtianitie haue appeared, and doe now appeare in them: yet if the diuell either do himſelfe, or elſe moue ſome wicked ſinner to roare in their eares that they be hypocrites, and that they haue no truth in them, but haue done all in ſhew, and to be ſeene of men; ſtreight way they are ready to ioyne hands with *Satan*, & vſe their owne ſtrength againſt their owne ſoule, and will ſeeke him reaſons, to confirme the diuels falſe ſlaunderous imputations, and to weaken their own faith, and bring much needleſſe trouble, & many gripings vpon their ſoules: which (if they had withſtood theſe lyes) they might haue eſcaped. Nay (ſay they) ſurely it is as they ſay, wretch that I am, God hath met with me now, they ſhould not haue had power to ſay ſo, had it not been ſo. I am falſe, all that I haue done is in vaine, it was but gloſing and diſſembling.

And

And why ſo? Is not the diuell a lyer? and will you ſo lightly giue him credit, and that at the firſt? But this is not well. For as one ſhould not yeeld to the vniuſt and falſe prayſes of an other; ſo neither muſt he condemne himſelfe vpon ſo ſlender a ground as the diuels, or diueliſh mens words: Nay, one muſt not ſo wrongfully robbe God of his prayſe, and himſelfe of his comfort. And as the former perſons were ſo eaſily ſeduced in matter of their commendation, becauſe they ſeldome or neuer looke ouer their ſinnes; ſo theſe are ſo quickly put in doubt of their vprightneſſe, becauſe they do not vſe to mark what good workes they do, and conſider what graces God hath beſtowed vpon them. For if men would not be alwayes looking and ſearching into their infirmities, but ſometimes lift vp their eyes to the mercies of God, to that ſtrength which hee hath giuen againſt ſin, and power to do ſome good things, and take as diligent a ſurueigh of Gods benefits, as of their afflictions and miſeries; they would not be ſo ſoone driuen from their hope, and put out of comfort: The diuels ſlaunders would not daunt them ſo much, but they would take faſter hold of Gods mercy. Thus much for the breach of this Commandement, in things forbidden.

The



First for the inward dutie, here euery man is bound to haue a charitable opinion and good conceit of his neighbour, with a desire of his good name and credit. This louing perswasion of the heart, is contrary to the former suspecting and misdeeming. For, as suspicion allowed, makes one lye open to all the sinnes that follow it, both in seeking and receiuing ill reports: So this being obserued, that our hearts be well seasoned, with this charitable opinion, & desire of our brothers credit; we are sure, neither our selues to become sladerers, nor to be tainted by receiuing the venome of false sladers frõ others mens mouths. Therfore to mound our selues

against

gainſt other breaches of this Commandement, Firſt, get our hearts to giue our neighbours that allowance, which wiſedome and charity will affoord them. Now, whether one haue this maine and principle vertue of this commandement, or no, it muſt be tryed: and euery one may know his own heart by theſe three rules.

Rules to rule our affections towards our neighbours good name.

Firſt, in doubtfull things, where the matter is not plaine, alwayes take things in the beſt part. If any ſenſe can bee found better then other, let that be had. If matters be not too euidently ill, alwayes a heart that is charitably diſpoſed to his neighbors credit, will ſeeke the beſt interpretation; and as neere as he can, make the beſt of euery thing.

But if one conſtrue things in the worſt ſenſe, and wreſt euery thing to ſome euill meaning and intent, this man ſheweth plainely that malice lurkes in his heart, and that he neither deſires the eſtimation of his neighbour, nor carries any good perſwaſion of him in his heart. Therefore *Paul* ſets them downe in the midſt of many other groſſe ſinners, *which take all things in the worſe part*: becauſe this is a plaine proofe and teſtimonie of a heart poyſoned with the gall of vncharitable ſuſpicion. Let this be the firſt trial then. When things be vncertaine, and will beare two conſtructions, take them after the moſt fauourable manner you can.

Rom. 1. 29.

Secondly, a louing heart, & good affection to another mans credit, will ſhew it ſelf in the tongue, by defēding him, & taking his part, if we heare any ſlanders ſpoken againſt him. For, ſilēce is a betraying of his innocency. And therefore if another in hatred will ſhew his malice in ſpeaking lyes in his diſgrace, then we muſt in loue open our mouth, & ſhew our good will by relating the truth in his defence. Thus *Ionathan* knowing *Dauid* to be a vertuous and worthy man, and that al thoſe things were altogether falſe, that *Saul* imagined concerning him, & that the king was miſſe-informed, & miſſe-led by pick-thankes: he will not (though it was to his father, & that with danger of his life) hold his tongue, but diſcharge a good conſcience, and declare the innocency of an innocēt, againſt all that wil come to ſlader him. Therefore this ſerues to confute thoſe that will beare men

in

in hand, that they beare a verie good minde, and a great good will to profeſſours and Chriſtians, that be the ſeruants of God: but you ſhall neuer heare a word come from them, to defende them, though they be in place where they bee rayled on, and vniuſtly accuſed. They thinke they haue quit themſelues well, if they can ſay thus: I haue been in ſuch a place, and there were ſuch a companie of wicked perſons, that rayled at profeſſours, and vilified them with all the indignitie they could, and ſpared not to ſpeake intolerable lyes againſt ſuch, and ſuch honeſt men: And what did you all this while? Why, ſurely, I was ſorrie, but I could not helpe it: I did not ioyne with them, but I euen held my tongue, and let them goe on, and ſpake neuer a worde. Did you ſay nothing? You may ſay that with ſhame enough: What did you there then? But there were more noble and more learned, and men that had more authoritie then I, at the ſame time; and what reaſon had I to ſpeake before them? They ſhould haue ſpoken in the defence of thoſe that were abuſed. Should they? and did they not? And why did not you then? Suppoſe your ſelfe had beene the partie ſlaundered, what would you then haue done? What? Why I had good reaſon to ſpeake in mine owne cauſe, and to ſtand for my ſelfe. Who would ſtand by, as though hee were tong-tyed, and heare his credit trodden vnder foote, and ſpeake neuer a worde in his owne defence? And haue you ſo quickly forgotten that rule and principle of nature, To loue your neighbour as your ſelfe, To do to him as you would bee done by? Could you haue found wordes to haue ſpoken for your ſelfe, and are you dumb for another, whoſe innocency and worth was as great as your owne? Where is your loue, and good will? What minde beare you to his good name? Heere now one muſt needs confeſſe in his heart, that he wanted that good affection to his neighbours reputation, that hee ſhould haue had. For, if the diſgrace of our neighbour would hinder him from doing that good, that hee might otherwiſe performe in his calling, and ſo darken Gods graces that are in him, and diminiſh the fruite that might proceed of thē, a man is bound in ſuch a caſe to ſtand as earneſtly & as ſtiffely for his neighbour,

as

as for himselfe. This wee may trie our heart by the second rule; If wee finde our tongue readie to maintaine our brothers name against back-biters, and to iustifie his innnocency against false accusers.

3 Thirdly, wee shall easily discerne what affection wee beare to our brothers credit, by our griefe, and sorrow which wee conceiue, when wee heare a true report made of any fault or sinne, that hath indeede blotted him, and ruinated his good account. If wee bee grieued and sorrowfull for his faultes, whereby he hath deserued discredit, and diminished his reputation; then it is sure that wee are well affected to him, and had that good desire that is heere commaunded.

Ezra.9: Thus *Ezra* shewed howe deare the names of Gods people were vnto him. For, he hauing heard of that fowle & reproachfull sinne, that they had taken strange wiues, and mingled the holy seede with the prophane; he wept & mourned, and hanged downe his head, and confessed that hee was ashamed, and could not lift vp his face towards heauen. But what had hee done? Hee was cleare. One would haue thought he had no cause to be ashamed. Hee had not offended in this point. A naturall man would rather haue sayd, You be a cõpany of naughty persons: What? are you not ashamed thus to forget God, and to go cleane contrary to his Commaundement in this sort? and so haue fallen to rating and reuiling them. But hee was not of that minde. He loued his neighbours name better then so: And therefore hee pittied them, & was carefull to heale their fault, as he would haue been dealt withall in the like case himselfe.

So that, if we haue pittie and compassion on our neighbours faultes, and pray for him, and admonish him, and vse all meanes to bring him to repẽtance, we loue our neighbours credit. And he that can thus cohuert his brother from going astray, hath done the part of a good man, and louing friend. For hee hath

Iames.5.20. healed the soule, and cleared the name, and couered a multitude of sins. And thus much for this inward duty, & the three notes and tryals of it.

Now

Now followe the outward duties: which are either generall, or speciall. And first for the generall. That is, to speake the truth from ones heart, as *Dauid* in the 15. *Psalme*. Not to speake the truth alone, but also from our heart: neither after a flattering and dissembling manner, nor after a raylinge and reproachfull maner. Not for hope or feare, or by compulsion, but heartily to speake iust as the cause is, without seruing our selues. This is one special commendation of Christ; That no guile was found in his mouth. But yet these two rules must be kept in speaking the truth; First, that wee speake with a good affection. For, if one speake the truth in wrath and passion, from a distempered mind; the words indeed are not sinfull, but the maner is wicked, and he breaketh this Commaundement. Many will haue a care, to vtter nothing but that which they can iustifie, and proue to be true: But their affection is altogether disordered. For in a reuengefull mind, to ease themselues, whatsoeuer euill they know by a man, out it shall goe, without any regarde of edifying others, or conuerting the person. For beeing in a rage, they care not howe farre they discredite their neighbour. Now this rude and vngodly powring out of the truth, is sinne against our neighbours name, as well as to lye and backe-bite. So that alwaies truth must be bounded with a louing heart, and with a quiet and well tempered minde. If one speake vnseasonably to hurt his neighbour, hee offends in deliuering the truth. The second rule; That one must looke his end be good, that one do aime at Gods glory, and the edification of men. For so the Apostle saith, *Col. 3. Whatsoeuer you do, let all be done to the glory of God.* If one be about to speake any thing, let him first looke what glory he may bring to God by speaking it. Secondly, see what profit may redound either to those to whome we speake, or to the party of whom. Else neuer speake of other mens faultes, or of any other thing; but when we can say, this profit will come, either to giue warning to others, that they may take heede, or that our selues may learne more to hate the same, or that the partie of whome the speach is, may be brought to a sight & reformation of his fault. But if we can see no good that wil arise by our speach, it is sure,

Esay. 53. 9

1 Two rules must be kept in speaking of the truth,

2

it was ſinne, and at the leaſt an idle word. So that we muſt ſpeak the truth from our hart, with a good affection, and in good diſcretion, that God may haue his due praiſe, and man his due edification. Thus much for the generall dutie.

Rules to be obſerued in ſpeaking of others.

Now the ſpeciall concerneth either others or our ſelues. In ſpeaking of others, theſe rules muſt be obſerued; in prayſing, to ſpeake in others commendation, rather in abſence, then when they be preſent. Becauſe if we commend them to their faces, though our teſtimony be true: yet it may ſeeme more to ſauour of flattery, then of liking of the graces that are in them: and beſides, through our infirmitie, it is not without danger of making them proud and conceited. But in their abſence we are to ſpeake the truth as much as wee can, to the praiſe of Gods giftes in his children, that ſo we may winne more credit to their graces, and they may be able to do more good with them. And thus (as time and place, and our calling requireth) it is our duty to giue true & due commendations to Gods ſeruants. But for reproofe, and ſpeaking of other mens faults (all circumſtances conſidered) let it be before their faces. The fitteſt time & ſeaſon of commending, for the moſt part, is in abſence: but of reprehending, when either the party alone is preſent, or he is one that is preſent, or at leaſt the thing may be brought to him whō it concerneth. For ſo the Holy Ghoſt commands. *Hate not thy Neighbour, but tell him plainly of his fault.* Tell it not another, but be as plaine & as round with him as you can, ſo that it be with good termes, and with due regard of betters & ſuperiors. This is contrary to many, that neuer ſpeake ſo much to magnifie others good parts, as when the parties themſelues are within the hearing; and neuer ſo much of their faults & frailties, as when they are fartheſt off, that are faulty. This ſhewes, that the one comes from a fawning diſpoſition, to curry fauour, rather then in acknowledgement of Gods graces: and the other rather frō malice, and reuenge, then from loue and deſire of the parties good. For modeſty forbids vs to make a rehearſall of one's good things, before his face, vnleſſe it be (when he is dejected, and too much depreſſed) to raiſe him vp. And this we muſt obſerue in ſpeaking concerning others.

Leu. 19. 17.

Now

Now concerning our ſelues, this rule muſt be kept, that wee ſpeake as ſparingly, as may be; Firſt, of our infirmities, leaſt it giue a ſuſpicion of pride, and hypocriſie, or elſe diſgrace vs ſo much that we be able to do leſſe good, then we might otherwiſe performe. Alſo the ſame rule is to be kept in ſpeaking of our vertues; for feare leſt at laſt we ſhould growe to waxe proud in our imagination, or at leaſt giue others occaſion to iudge vs arrogant or vaine-glorious. Now theſe things no man in the world is able perfectly to fulfil. For almoſt in euery branch we are ready to offend continually.

But the vſe that we muſt make, is, firſt, to ſee our wants; then to confeſſe and acknowledge them in humility before God; and laſtly to pray for aſſiſtance, and to beſeech God, that as he hath giuen vs this holy law, ſo he will giue vs an holy heart, that we may keepe it, and yeeld obedience vnto it, in ſome meaſure of vprightneſſe. And thus much for the firſt fiue Commandements of the ſecond table, which concerne all outward actions, and all inward thoughts, with conſent. Now followeth the tenth, and laſt Commandement. Vſe.

The tenth Commandement.

Thou ſhalt not couet thy neighbours houſe: neither ſhalt thou couet thy neighbours wife, nor his man ſeruant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is thy neighbours.

THis laſt Cõmandement forbids the leaſt thoughts & motions of the heart againſt our neighbour, though there be neither conſent, nor yeelding of the will. And requires ſuch a contentednesſe with our eſtate, as that we neuer haue the ſmalleſt motion tending to the hurt of our neighbour in any ſort. Yea, that we haue ſuch a loue of our neighbour, as neuer to thinke of him or any thing belonging to him, but with deſire of his good euery way. To couet, in this place, ſignifies to haue a motion of the heart, without any ſettled conſent of will.

From this then, that God here forbids coueting, wee learne that the firſt motion & inclinatiõ of the heart to any ſin, though a man neuer yeeld to it, nor caſt about how to bring it to paſſe, is a ſinne. And the reaſons are plaine; firſt, becauſe God hath forbidden it. As *Paul* ſaith, he had not known luſt to be a ſinne, but that the law ſayth, *Thou ſhalt not luſt*. He knew, and many heathen men, that neuer heard of Gods lawe, did confeſſe, that the inward thoughts, ioyned with conſent and full purpoſe, to do them, if occaſion ſerued, were ſinnes. But for thoſe motions that did but (as it were) paſſe through the heart, and ſtayed not there, and had no place of aboad yeelded to them, but were ſhut out ſo ſoone as they entred in, he could neuer haue beene perſwaded that theſe were faultes, and prouoked Gods wrath; but that he knew and beleeued that the law of God condemned them.

Doct.

Rom, 7, 7.

them. Secondly, if one examine these by that generall rule, Do as you would be done by; he shall see that they agree not with it. For, no man would be willing to haue another man conceiue the least flying conceit or thought that might hurt him, though he never went about to put it in practise: and therefore also he must be driuen to confesse that it is a sinne in him, to haue such thoughts towards another. Thirdly, if we consider the causes, it will appeare how ill they be. They are fruits of originall sin, and proceed from naturall corruption; now, who can drawe a cleane thing out of that which is vncleane? there is not one. Who can pul good fruit frō off a bad tree? Being then effects of our naturall pollution, that we receiued from *Adam* (for if wee had continued in innocency, wee should haue beene perfect without any such motiō of the hart) they are naught. For whatsoeuer comes from sin, is sin. Lastly, if the fruits hereof be marked, they shall appeare to be euil. S. *Iames*, 1, 14. sets down the effects of these euil thoughts and motions. *Euery Man* (saith he) *is tempted, when he is drawne away by his owne concupiscence and is inticed.* Thus he shews, that let one make as little account of these thoughts as he please, & think them small matters; yet the work that they do is not small. For they draw away the hart from the presence of God. And they intangle the minde with desire of vaine and hurtfull things. And when we are baled away from holy meditations of God, to hearken to the motiōs of lust, then quickly we yeeld inward consent, & so fall to outward practise of actuall sinne. Iob, 14, 4

Which if it be not staied and healed in time by repentance; as it iustly deserue[illegible]ringeth euerlasting death. So that, these first lusts are like a little sparke of fire, lighting vpon tinder or tow, which if they be not quickly quēched, wil grow to a great flame: So is the danger great that comes frō euery one of these, that we so little regard. For there is not the least of them, but it hardens the heart, and withdrawes it from God, and makes it more vnfit to pray or heare, or do any thing that is good, but more prone to be drawen to any euill. And therefore it is not slightly to be passed ouer. So that, because these lustes breake Gods cōmandemēt, and are against the law of charity, & come from an euil cause, and bring with them such euil effectes, there-

fore the leaſt imaginatiõ, ariſing in the hart, without any agreeing of the mind to put it in practiſe, is ſin & deſerues death.

Vſe, 1. The vſe that we ſhould make of this, is, our continuall humiliation; for that, our nature, & the whole frame of our ſoule and body is ſuch, as no minute almoſt goes ouer our head, but ſome euil & vaine motiõ or other, goes through our hart, & ſpringeth out of the ſink & puddle of our fleſh. Our nature is like a great fire-brand, that, if it be neuer ſo little ſtirred, ſendes forth many ſparks on euery ſide. Therfore we muſt learne in this regard to deny our ſelues, and humbly to fall downe before God, beſeeching him to heale our corrupt nature, and to waſh & cleanſe it more & more by his holy ſpirit. Then we haue made one good vſe of the law, when we are ſo touched with the ſight of our ſins, as that we go quite out of our ſelues, when the law hath ſo ſtopt our mouth, as that we can alleadge nothing in our ſelues, wherfore we ſhould not be damned, but rely & caſt our ſelues onely on the mercies of God in the merits of Chriſt. Againe, this teacheth to vſe all good meanes to keepe our heart from theſe ill motions, & hinder this firebrand from ſparkling abroad. Firſt, make a couenant with our eies, to looke vpon nothing, and our eares to heare nothing, and all our ſenſes to admit nothing into the heart, that may ſtir vp & prouoke the naughtineſſe of it. Secondly, take downe the fleſh often by faſting, prayer, and hearing, and ſuch other ſpirituall exerciſes. For, this is the cauſe why our corruptiõ growes ſo ſtrong, becauſe we do not ſet our ſelues to reſiſt & fight againſt it. For, if we would vſe all good meanes that God hath appointed to kill and crucifie it, and beſeech him to giue a bleſſing vpon the ſame, it would be an effectuall help to vs, and we ſhould preuaile more againſt it. Thirdly, let vs learn to ſet our mind on work alwaies with ſome good meditation, and holy deſires and thoughts. For mans heart is reſtleſſe, like the watch of a clocke, while the poyſes hang at it; which if it be not ſet aright, will goe wrong: ſo while we liue, if we do not by grace direct our heart towards God & man, corruption wil draw it to all diſorder and confuſion. Therefore it is, that many are ſo troubled with ill motions, and continuall boyling of ill thoughts, becauſe the heart is not buſied & taken

Preſeruatiues againſt wicked luſts.

vp

vp with some good thing. For, if grace cease working, corruptiō wil straight be doing. Thus much for this point, that the first motions arising from originall sin, are to be condemned. For, if the consenting be euill, the conceiuing cannot be good: if the proceeding be wicked, the beginning is of the same nature.

House] The house is put in the first place, not because it is more deare and neere then the wife; but because this iniury in desiring the house, extendeth it selfe to the husband, to the wife, to the children and seruants: yea, to the beasts also and cattell. Euery one hath a part in it. The hurt thereof is more generall, then of the rest: therefore it is placed in the first place. In that this breach is set in the first place, because it is hurtfull to more; we learne that those sinnes, which are iniurious to many men, are most hurtfull to ones selfe, and most hated of God. And for this cause, coueting other mens houses is set in the first ranke, and is the chiefe place of it, as that which is most to be abhorred. So in *Esay*, the Lord pronounceth an especiall woe and curse against those, that ioine house to house, that they may dwell alone in the land. And in *Iob*, he shewes, the curse and vengeance of God is due vnto those, which are spoylers of houses. *He pulld downe houses which he built not.* It were a foule faulte for one to beginne well and end ill, to builde houses for the harbour and helpe of mankinde at the first, and after to destroy and pull downe those which he hath built. But when he findes things in good state, and there was roome enough for his neighbours to dwell by him, before he came; then for him to pull down houses, and to vnpeople the land & waste the country, is a most horrible & indigne thing, such as for which God prouided a condigne punishment. Therefore God threatneth that he wil cause his fierce wrath to raine vpon his meate, and make him vomit his sweet morsels, and the arrowes of his vengeance shall pearce him through. *Salomon* also shews what kind of people they be for the Commonwealth. For they are ready to excuse themselues; That they deale with base fellowes, and meane companions, that must not bee compared with men of such worth as themselues are. Better a thousand such refuse persons should want (say they) then a gentleman of place

Sin the more hurtfull, the more dinable.

Esay.5.8

Iob,20,19

Iob,20,20,&c.

and worship should be without his delights, & plentifull maintenance for his degree. But they do not only oppresse hereby men of the lower sort, but also they strike dangerously at the
Pro. 14, 28 Prince, and at the whole land. For, *Salomon* sayth, that the strength and honour of a King, consisteth in the multitude of people. They weaken the state of the Prince, and the stay of the land, & by consequence are enemies, and in truth the most secret vnderminers of the whole state. These are most wicked
Esay. 59, 7 persons, such as the Prophet speakes of, that desolation & destruction are in their pathes, and their footsteps (whereby you may trace them) is, wasting, spoyling, and ruinating the houses and liuings of poore men. In.

Rom. 3, 18 This is to proclaime to all the world, that there is no feare of God before their eyes. Now the meanes wherby we may keep our selues from coueting, and much more from taking away our neighbours house, are first to consider, that the house wee haue already, is better farre then we deserue. There is not any
Preseruatiues to restraine vs from spoyling our neighbors. that dwels in so poore a cottage, but his habitation is better thē his merits could purchase, yea though he were in a dunge6: For he hath deserued to be shut vp in hell. Then againe it doth not yet seeme good to God, to giue him a better, and therefore hee should content himselfe with that hee hath, and confesse that God is wiser, and knows what is good for him better than himselfe. Thirdly, consider the deceitfulnes of our owne hearts: One thinks now that if he had a fairer house, he should be more at quiet. But may not this be a false perswasion? may not God crosse him with sicknesse and diseases, with shame & disgrace, with troubles and horrour of conscience? and then the walles will not comfort him; the roofe and couering will not bring him any ease. It is not the dwelling that will bring quietnesse, not the change of the house that can settle the heart. Vnlesse we change our couetousnesse and wickednesse, for contentednesse and goodnesse; we shall haue great griefe and vexation, in the midst of our aboundance: but if our heart be good and reformed, we shall liue quietly, and dye blessedly, in whatsoeuer house or place we liue or dye.

Not

Nor his Wife.

THis is added as the next chiefe thing, in deſiring whereof our neighbour is grieuouſly wronged. So that hence we may gather, that the wife ought to be more deare to men then all their ſubſtance. So *Prou.* 19. 14. *Houſe and riches are the inheritance of the Fathers: but a prudent Wife commeth of the Lord.* Houſe and riches alſo are the gifts of God: but hee meaneth, a good wife is a more ſpeciall, immediate, and excellent gift. As *Prouerbs*, 31, 10. *A vertuous Woman is more pretious then pearles.* And ſo it is written that *Adam* was not in his full happineſſe, till God had giuen him *Euah*, who was beſtowed on him, as the ſpeciall outward comfort; and by whoſe louing ſocietie, hee might bee helped euerie way. Men therefore muſt hence learne to make account of their wiues, more then of any earthly thing beſides. For ſhe is fleſh of his fleſh, a part of himſelf, & a member of his body: which cannot be ſayde of a parent, or child, or brother, or any kindred. And ſhee may well be valued aboue the pearles. For no Iewels can doe that good, that a good wife can and doth. For if he haue griefe within, or buſineſſe or troubles in his outward eſtate, other things be dumbe, & cannot helpe him: but ſhe can refreſh his ſoule with good counſel, ouerſee his buſineſſe in wiſedome, helpe his body in and againſt ſickeneſſe and infirmitie, & incourage him in his calling, and be a ſtay and ſuccour to him in all things. Therfore alſo thoſe be moſt miſerable and baſe minded men, that ſet their deſire ſo much vpon the outward things of the world, that if their wife and their wealth were laide in the ballance together, they would ſooner part with ten wiues one after another, then looſe their filthie lucre and worldly commoditie. They would thinke it an iniurie in the wife, if ſhee ſhould chooſe rather to haue her husband die, then her wealth to bee taken from her. And why then do they beare this vnnaturall affection towards her? Therefore men ſhould pray God to giue them that heart and minde, that they may performe all due honour and benevolence to their wiues. For if they loue not at home, they will luſt abroad: and if ſhe haue not her allowance, others ſhall haue more

Wiues ought to be dearely beloued of their husbands

more then their allowance. And it confutes thoſe that make it ſo light to wrong another in his wife, which is an iniury of the greateſt hurt, and an offence of moſt bitter griefe. Many that would be aſhamed to ſteale ones horſe, or picke his purſe; yet thinke it no great thing to abuſe the wife: which of all other robberies is the worſt. Other goods are, to a good husband, but as duſt and chaffe in compariſon of her. And it woulde more grieue him, & be a greater indignity to haue her defiled, then to ſee all his ſubſtance ſpoiled and conſumed. Wiues alſo muſt learne ſo faithfully to carry thēſelues, that they may be worthy this place and eſtimation. For, howſoeuer her ill dealing muſt not free him from his duty; yet ſhe ſhall be ſo much the more faulty and worthy of puniſhment, if being appointed for ſo great an helpe, and receiuing from him ſo great loue, ſhe be rather a diſcomfort and hinderance, then an helpe and cōfort vnto him. Now it followeth; *Nor his man ſeruant, nor his maid ſeruant*. In the next place God ſets down the ſeruants before the cattell or any other wealth. Whence we learne that a man ought to make more account of his ſeruants then of any other goods; becauſe God alwayes makes more reckoning of man-kind then of other creatures, and we muſt eſteeme things as God values them. Now in the olde lawe, thoſe that ſhould ſteale any other thing, were not to ſuffer death for it, but to reſtore foure fold. But he that ſhould ſteale men, (as then ſome wicked men would, becauſe they could ſell them for ſlaues to their great aduantage) he was to dye for it. So that we ſee, God preferres a ſeruant before a beaſt, therefore alſo our iudgement & eſtimatiō ought to be cōformable vnto his. So *Iob* ſaith that hee would heare his ſeruant, and giues withall a ſingular reaſon for the ſame; He that made me in the wombe, did he not make him? ſo that both were made in the wombe, both had one nature, one Creator, and Redeemer. In all the former reſpects there is no differēce of bond or free: But there is an equality between the ſeruant & the maſter. The ſeruant if he be eleſt, and holy, hath as much right in the blood of Chriſt, and ſhall haue as good a part of the glory of Chriſt in Heauen, as the Maſter.

Seruantes more to be accounted of then riches. Exod, 22, 1

Iob, 31, 15

Gal, 3, 28

And

And therefore he is much more excellent, and to be ſet farabone all other goods. Likewiſe they are the moſt profitable goods, and in that regard to be more highly eſteemed: For if one had neuer ſo many cattle, and no ſeruants to look to them, they would bring him much trouble, and little gaine. If one had in his poſſeſſion neuer ſo much land, and none to manure and husband it orderly, it would yeeld him no commoditie. Therefore maſters muſt learne to haue a great care of them, and ſet more by them then by the beaſts, and not to bee iniurious vnto them, though they ſeeme neuer ſo baſe. For, the moſt contemptible ſeruant in the World, is of more worth by nature, then the moſt excellent bruite beaſt. And the moſt abiect handmaide is more to be regarded, then the beſt golde or richeſt treaſure. Therefore this ſerues to confute the crueltie and couetouſneſſe of ſuch, as do ſhew more loue and good vſage to the beaſts, then to men made after Gods Image, and committed to their charge. For, when their cattell take paines, they prouide foode and dreſſing: and if they be ſicke & diſeaſed, they ſeeke all meanes, to haue them cured and recouered. But let their ſeruants riſe vp earely, and goe to bed late, and trauel ſore all day: yet little or no regard is had, either of their diet or warmth, or other comfortable refreſhing. And though they bee ſicke, and weake in their houſe, and lye hard by them, they will not ſo much as goe to them, with any care or diligence, but rather make a ſpoile of them, in defrauding them of their wages. This is a beaſtly and ſauage crueltie, and God paies them for it accordingly. For either hee plagues them with vnfaithfull ſeruants, or elſe makes them ſo odious, as no ſeruants will abide with them, but the whole toyle lyeth vpon themſelues. And indeed ſith they prize beaſts aboue men, and beare a greater affectiō to their goods, thē to the image of God in man; it is moſt iuſt, that their beaſts & goods ſhould be turned into a burden & vexation vnto thē. And this may be alſo for the inſtruction of ſeruants; That foraſmuch as God doth prefer them before al other goods, therfore they ſhould ſo behaue themſelues, as they may anſwer to their place. For where god giues more wages, he doth require more work, or els he will lay on more puniſhment.

And

And therefore it ſerues vtterly to condemne ſuch as be idle and wicked, that if ye look into them, you can ſee thē good for nothing, but giuē to ſwaggering ſwilling and diſguiſing thēſelues in their apparrell & behauiour, they fill the houſe full of ſin, and pollute it with vnchaſtitie, and all manner of diſorder. It is iuſt, they ſhould be leſſe made of, then the beaſts; becauſe they make themſelues worſe then beaſts. For the Oxe, the Aſſe, and horſe, do till the ground, and carry burdens, and ſo returne ſome commodity to their maſters. But thoſe that will neither doe, nor learne any good, but ſet themſelues in all their behauiour to croſſe God, his word and ſeruants, are more baſe, and vnprofitable then the earth it ſelfē, and not worthy ſo much regard as the Oxe, or Aſſe; vnleſſe they amend their euill courſe, and frame themſelues to be more profitable by ſome honeſt labour.

Nor any thing that is his.

HAuing before touched the matters of greateſt waight in their kind, and vnder them comprehended the reſt, now hee generally handleth things of leſſe worth: and chargeth vs preciſely, that wee muſt not couet anie thing belonging to our neighbour.

So that, we muſt obſerue hence, that the leaſt motiō after the leaſt thing of our neighbours, is ſin. Men wil (it may be) yeeld that the coueting of our neighbours houſe, wife, or ſeruant, is naught, euill, and vniuſt; for theſe be matters of ſome moment. But for a little corn, a little graſſe, an aple, a point, &c. theſe they ſay be trifles, not to be ſtood vpon. Nay, there is nothing ſo ſmall, but it is ſome thing; and being comprehended vnder the word (any thing) muſt not be coueted. Therefore God to meet with theſe obiectors, as in the fourth commandement, ſo here hath branched it out, in ſo many particulars, & at length comprehended all other things, not expreſly named before, in a generall tearme, that men might haue no ſhift or euaſion, but might be compelled to confeſſe that all coueting, as well in ſmal matters, as in great, is ſinne before him, and therefore makes vs

ſubiect

ſubiect to his wrath and malediction.

This reproueth thoſe, that for waighty matters of ſome value, will holde their hands at leaſt: but for ſmall things that they thinke a man may well ſpare, they giue libertie, not to their hearts onely, but alſo to their hands. And then they ſay, Oh this is nothing, I pray God wee may neuer doe worſe: but yet it is not well, that one dooth ſo ill. For though hee doe no worſe, yet if he doe this ſtill, it will bring him vnder the curſe, and will certainly in time drawe him to greater matters. For if a ſmall ſparke be ſuffered to lye long in the thatch, it may eaſily ſet the whole houſe on fire. And he that will diſobey God for a little, will diſobay him more for a great deale. And hee that is bolde to corrupt his conſcience for a penny, will bee more venturous for a pound. And though the matter be ſmall wherin one offends; yet it is not a ſmal matter to offend God. It is a ſmall thing, but yet it is ſomething: and God will not allowe it in any thing. He can ſpare it. But God will not ſpare thee, if thou take it with ſin, againſt his law.

Therefore the vſe that wee muſt make, is to beſeech God to giue vs a contented heart, and ſo to like of our owne eſtate, as that we may couet nothing that belongs not vnto vs. Which grace we ſhall obtaine, if we get a firme and true faith in Gods promiſes and prouidence. For if one be ſtedfaſtly perſwaded that God hath appointed him this houſe, this Wife, this ſeruant, then he will be content therewith. For wee muſt needes yeeld, that Gods wayes be better then ours, that his decree is moſt iuſt in it ſelfe, and alſo beſt for vs, if we be his.

Vſe.

The meanes to get contentednesse.

Alſo one muſt haue faith in Gods promiſes. For when one ſeeth no helpe for him by any lawfull meanes, and is not reſolued that God will prouide for him, and will ſee that hee ſhall lacke nothing; then originall ſinne will lay about it, and ſeeke to prouide for it ſelfe, and ouer-flowe with idle and ill wiſhes, and deſires. But if we caſt our ſelues on the promiſes of God, who hath giuen vs his faithfull Word, that hee ſhall want no good thing, that feares him, and that he will be a Sunne and a ſhield vnto the righteous man; this will breede ſuch contentment in the ſoule, and ſuch a comfortable reſting on Gods pro-

Pſa. 34. 9
Pſa. 84. 11.

prouiſion, as that we ſhall not be troubled with theſe wandring luſtes, after that which is our neighbours; but ſhall be well ſatiſfied with our owne, which our gracious God in his heauenly wiſdome & rich mercy, hath aſſigned vnto vs. And thus much for the expoſition of the law. Which muſt ſerue to this ende, that ſeeing our own vnrighteouſnes & inſufficiency, we ſhould be humbled in our ſoules, before the iudgemēt ſeat of Almighty God; and then fly to Chriſt to be our righteouſnes & ſufficiencie. And finally, to make this the rule of our life, & a lantern to our feete; That though we cannot attaine to the perfection, which the lawe requires, yet we may haue that vprightneſſe, which God accepts in Ieſus Chriſt. For if we haue reſpect to all the Commandements, and labour faithfully to keepe them (though we cannot perfectly fulfill them) then ſhall wee conſtantly enioy all thoſe bleſsings and graces, which God hath promiſed to his righteous ſeruants, all the dayes of our life: and when we haue finiſhed this ſhort and troubleſome pilgrimage, we ſhal for euer inherit that glorious kingdom, which our Lord Ieſus Chriſt hath purchaſed for vs, with his moſt precious bloud. Vnto whom with the Father, and the holy Ghoſt, three perſons, and one only wiſe, holy, and eternall God, be aſcribed all power, praiſe, and glory for euermore. *Amen.*

Pſal. 119, 6.

FINIS.



The Catechiſme.

WHat is Catechiſing?

It is *(a)* an Inſtruction, eſpecially of the ignorant, in the grounds of Religion.

a Heb.5,12,13 14. & 6,1,2

What are the parts of a Catechiſme?

They *(b)* are either of GOD, or of his kingdome.

b Act.8,12.& 28,23

What is God?

God is an *(c)* eſſence, that hath his being from himſelfe.

c Exod.3,14 Ioh.8,58

What doe you conſider in God?

His { Properties and / Trinitie of perſons, in the vnitie of eſſence.

What is a propertie in God?

It is an *(d)* eſſentiall facultie in God, according to the diuerſe manner of his working.

d 1.Pet.3.18 1.Ioh.4.16 Pſal.145

What is a perſon in the Trinitie?

It is *(e)* a diſtinct ſubſiſtence, *(f)* hauing the whole Godhead in it.

e Ioh.15,1.& 14 16 f Iohn.14.9.& 17, 21 Coloſ.2,9

How many Perſons are there?

(g) Three: the { Father, / Sonne, / Holy Ghoſt.

g Matth.28,19 1.Ioh.5,7

What is the Father?

The firſt perſon of the *(h)* Trinitie, that of himſelfe eternally hath begotten his only Son.

h Pſal.2,7 Ioh 1.4,2 Heb.1,3.

What is the Sonne?

The 2. Perſon of the *(i)* Trinitie, that in the vnitie of eſſence is eternally begottē of the ſubſtance of his father.

i As before by relation. Prou.8

What is the Holy Ghost?

He is the third person of the (*a*) Trinitie, proceeding eternally from the Father and the Sonne.

a Ioh,14,26, Rom,8,9

These three, being every one the true and everliving God, are they any more then one God?

(*b*) No.

b Deut,6,4, 1,Ioh,5,7 1,Cor,8,4,6

Hitherto of God: What is his kingdome?

c Esay 9 7 Dan,4,34,35 Luk,1,33

The kingdome of God is (*c*) an everlasting kingdome, appointed and ruled by the counsell (*d*) of his own will.

d Rom,11,34.

What are the parts of his kingdome?

Psal,115,3 e 1,Cor,2,16 Eph,1,11,

(*e*) His decree, and the execution thereof.

What is his decree?

Psal,90,4 Act,4,28 f Psal,99,4 Eph,1,11

It is the most (*f*) perfit will of every thing, which maketh it most perfectly good.

What decree of God is that, which is especially to be considered.

That of men and Angels called Predestination.

What is Predestination?

g 1,Thes,5,9 Rom,9,22,23 1,Pet.1,8 Mat,25,41

It is the decree of God (*g*) touching the everlasting estate of men and Angels.

What are the parts of predestination?

Election, and reprobation.

What is Election?

h Eph,1,5,6 Rom,9,22,23

It is the (*h*) eternall predestination of certaine men & Angels to life, to the prayse of his glorious grace.

What is Reprobation?

i 1,Thes,5,9 k Of the contrarie end of election.

It is the (*i*) eternall predestination of certaine men and Angels to destruction, (*k*) to the praise of his glorious iustice.

So much of the decree.

What is the execution?

Ephes,1,11 Act,4,28

It is an (*l*) action of God effectually working all things he hath decreed.

What are the parts thereof?

a Psal,33,9,10 115,3 146,6,7

(*a*) Creation, and providence.

What

What is creation?

It is the execution of Gods decree, of (*b*) making all things that are made of nothing, very good.

What is prouidence?

It is the (*c*) execution of Gods decree in the effectuall disposing of all things, to their proper ende, whereof that prouidence that is of (*d*) men & (*e*) Angels is chiefe.

What doe you consider especially in that part of prouidence?

The fall of both (*f*) and repaire (*g*) of man.

Which of them fell first?

The (*h*) (Angels, which were also (*i*) an instrumentall cause of mans fall.

What was their fall?

The (*k*) departing from their estate which God had set them in.

Wherein consisteth that their departure?

In forsaking their (*l*) innocency, and (*m*) committing of sinne which caused Gods (*n*) anger against them.

What is sinne?

It is the (*o*) transgression of Gods lawe.

What was the first sinne of man?

The eating of the fruite that was forbidden: from whence also do come other sinnes, originall & actuall.

What is due to these sinnes?

Guilt, and (*b*)
Punishment. (*c*)

What is the guilt of sinne?

The (*d*) desert of sinne, whereby we are subiect to Gods wrath.

What is the punishment of sinne?

Euerlasting death, begun here, and to be accomplished in the life to come.

What is that which God hath ordained for the repaire of man?

His (*a*) word.

What is his word?

b Gen 1.7, & Heb.11.3
c Eph.1.11. Rom 11.36 Psal.139.2.3 Col. 1.11
d Mat.6.26 8.20.29.10.31
e Ezek.3.4.5.3.6
f Gen 3.1.23.4
g Gen.3.15
h Iude.6
i Iob 4.18 Ioh.8.44
k Iude.6 Ioh.8.44. 2.Pet.2.4
l Iob.4.18
m 1.Ioh.3.4
n Lam 3.39 Eph.2.3 5.6
o 1.Ioh.3.4
a Gen.2.16.17 3.6.7.
b Rom.3.19
c Rom.5.12
d Rom.3.19
e Gen.2.17 Ioh.5.24.28.29 3.18.19
a Ioh.5.35.46.88.

b Ioh.5.25,29 2 Tim 3,14,15,16,17.

It is a doctrine of sauing *(b)* mens soules, written by diuine inspiration.

How is this word made profitable to vs?

c Rom.10.14 Luk.24. The practise of all the Apost. who neuer wrote but to the Churches and such as alreadie beleeue.

Chiefly, and first of all, by the *(c)* preaching of it, to the begetting of Faith: and after by preaching and reading, both for our confirmation.

Will not the knowledge of the wisedome, power and goodnesse of God, in the creation and gouernment of the heauen and earth with the things that are in them, recouer our lost estate?

d Rō.1,19,20,21 e 1,Cor,1,21,22,

No. It *(d)* serueth rather for further condemnation, without the word: as *(e)* by, and with the word it is a good helpe.

What are the parts of the word?

f Rom,10,5,6 Gal,3,11,12

The *(f)* Law, and gratious promise: (otherwise called the Couenant of workes, and the couenant of grace) which from the comming of *Christ*, is called the Gospel.

What doth the Lawe (containing the Couenant of workes) craue of vs?

g Leuit,18,5 h Deut,27,26

All *(g)* such duties as were required of *Adam* in his innocency, & all *(h)* such, as are required since, by reason of his fall, with reward of life euerlasting to the doers of them, and curses to him that doth them not.

Is any man able to do them all?

a Gal 3,22 Rom,8,3. b Phil.3,9 Tit.3.5 Eph 4,6 c Gal.3,24 Rom.3.20.77 d Mat,5.17. Luk,1,6 Deut 6,6, e Matth,22.37 38,39

No, *(a)* not in the least *(b)* point.

What then auaileth the Law to vs?

Verie much: first, to shew vs our sinnes and punishment thereof, thereby to driue vs to *Christ*: and secondly, to teach vs how to *(d)* walke, when we are come to him.

What is the summe of the Lawe?

(e) Thou shalt loue the Lord thy God with all thy heart, with all thy soule, & with all thy mind: this is the first and great Commandement, & the second is like to to this: Thou shalt loue thy neighbour as thy selfe, &c.

What

What are the parts of the Law?

(*f*) The first and the second table. f Deut.10.4.5.

What commandements are in the first table?

The first foure, (*g*) which containe our duties towards God. g Exod.20.2.3. &c. Deut.5.6.&c.

What is common to these foure?

That euery one of them hath his seuerall reason annexed, which in the first Commaundement goeth before: and in the other three, it commeth after.

What is the first Commandement?

I am the Lord thy God, which brought thee out of the land of Egypt. &c.

What is the summe of this Commandement?

The inward worship of God.

What is the second Commandement?

Thou shalt not make to thy self any grauen image, &c.

What is the summe of this Commandement?

The outward worship of God, not according to the tradition of men, but according to the will of God reuealed in the scripture.

What is the third Commandement?

Thou shalt not take the name of the Lord thy God in vaine.

What is the summe of this Commandement?

A binding of the tongue to the good abearing to the titles, workes and actions of God.

What is the fourth Commandement?

Remember the Sabbath day to sanctifie it.

What is the summe of this Commandement?

The time wherein this should be performed, to set our selues apart to Gods worship.

So much of the first Table.

VVHat are the Commaundements of the seconde table?

Sixe, containing our duties towards our neighbour.

What is the ſumme of the Commandements of the ſecond table?

Whatſouer you would that men ſhould do to you, do you to them.

What is generall to the Commaundements of the ſecond table?

That the workes thereof are in higher or lower degree of good or euil, as they are kept or brokē towards one of the houſhold of faith, (*a*) rather than towardes a neighbour ſimply?

a 1. Cor. 6, 8. 10, 32. Gal. 6, 10.

What is the firſt of them, being the fift in order?

Honour thy father and mother, &c.

What is the ſumme of it?

All eſpeciall duties to our neighbour, in reſpect of his and our calling.

What is the ſixt Commandement?

Thou ſhalt not murther.

What is the ſumme of it?

All generall duties to our neighbour in reſpect of his perſon.

What is the ſeuenth Commandement?

Thou ſhalt not commit adultery.

What is the ſumme of it?

All generall duties to man in reſpect of chaſtity.

What is the eighth Commandement?

Thou ſhalt not ſteale.

What is the ſumme of it?

All generall duties to man in reſpect of his goods.

What is the ninth Commandement?

Thou ſhalt not beare falſe witneſſe, &c.

What is the ſumme of it?

All general duties to man in reſpect of his good name.

What is the tenth Commandement?

Thou ſhalt not couet thy neighbours houſe, &c.

What is the ſumme of it?

That we keep our hart pure from all euil, not thoughts onely

onely, but euen from all proneneſſe of ſinning againſt our neighbour.

What forbiddeth this Commandement, that was not forbidden in the former?

The former do condemne only euill thoughts, with conſent: which are here condemned, before and without conſent.

Hitherto of the Couenant of workes.

What is to be conſidered in the Couenant of grace?

Firſt *(a) Chriſt*, and then the *(b)* meanes of applying *Chriſt* vnto vs.

What things haue we to conſider in Chriſt?

Two: { His perſon, *(c)* / His Office. *(d)*

What is his perſon?

Chriſt, both { God, and / Man, *(e)*

What haue we to conſider in his perſon?

His 2. Natures: { His Godhead, and / his Manhead, which ſubſiſteth & hath it being in the Godhead.

Being God before all worlds, how became he man?

He was *(f)* conceiued in time by the Holy Ghoſt, & borne of the Virgine *Marie*.

Are theſe his natures ſeparated?

No verely: *(g)* they are inſeparably vnited in perſon, and yet diſtinguiſhed in ſubſtance, properties, & actions.

So much of the perſon of Chriſt.

What is the office of Chriſt?

To be *(h)* a mediator betwixt God and man.

What are the parts of his mediation?

His *(i)* Prieſthood, and his kingdome.

How doth he fulfill his Prieſthood?

a Act. 10.43. 3, 24 Rom. 1, 34
b 2. Cor. 5. 20
Mat. 6, 33
c Iohn, 1, 14. 3, 31
d Iſay, 61, 1. 2. Luke, 4, 18
e Ro. 1, 3, 4. & 9, 5 1. Tim. 3, 16
f Mat. 1, 20 Luke, 1, 31, 35
g 2. Cor. 11. 4 1. Pet. 3, 18 1. Cor. 15, 27 28
h 1. Tim. 2, 5 Heb. 9, 15
i Pſal. 110, 2, 3, 4 Heb. 7, 2. 3 Act. 3, 20

a Eſay.61,1,4 Pſa.2,6,7 Dan.9,24 Ephe.2,14,15,16 b Mat.11,1,9,10 27,5 c Mat.10,40 Luke 10,16 d Heb.1,1 1, Pet.1,11,12 1, Pet.3,18,19 2, Pet.1,19,20, 21 Ep.4,8,11, 12,13 Hoſ.4,6 Mat.2,6,27

In (a) opening his fathers will and working the merit of our redemption.

How doth he open his fathers will?

Inteaching vs the whole will of God, both in his (b) owne perſon, when he was vpon the earth, & by the (c) Miniſters, from the (d) beginning of the world to the ende thereof.

How hath he wrought the merit of our redemption?

Partly by that, which he didin his baſe eſtate, partly by that he did and doth in his glorie.

Wherein conſiſteth that which was done in his baſe eſtate?

In his conception, birth, life, pouertie, hunger, thirſt, wearineſſe, and other humiliations euen vnto death.

What ariſeth of this?

e Phi.2,5,6,7,8 1, Pet.2,24

His whole (e) obedience: which conſiſteth partly in ſuffering, partly in fulfilling.

What was his ſuffering?

f Eſay 53 Mat.26, 27

That both in body & ſoule he (f) ſuffered whatſoeuer we ſhould haue ſuffered; hauing drunke the full cup of Gods wrath filled vnto him for our ſakes: whereby he hath taken away our ſinnes.

What was his fulfilling?

g Pſa.40,7,8 Gal.4,4,5 Rom.8,3,4

Doing the (g) whole lawe, whereby he purchaſed a righteouſneſſe for vs.

What are his actions in glory?

h Act.2,32,36 i Heb.9,24 25. k Pſa.110.1,2,5,6

His (h) reſurrectiō, his aſcenſion, & ſitting at the right hand of God his (k) Father, whereby hee fulfilled his Prieſthood, and made himſelfe a way for his kingdome.

What are the effects of all theſe actions towards vs?

l Luk.1,69 Heb.7, 24,25 m Rom.8,34 1, Pet.2,5 Exod.9,33

They are two: (a) Redemption, (b) Interceſſion.

What is redemption?

A (c) de-

A (c) deliuerance of vs from ſinne and the puniſhment thereof, and a reſtoring to a better life then euer *Adam* had.

What are the parts of redemption?

(d) Reconciliation and (e) Sanctification.

What is reconciliation?

That, whereby the wrath of God is taken from vs, & we reſtored to his fauour.

Wherein doth it conſiſt?

In remiſſion of ſins, and imputation of righteouſneſſe.

What is remiſſion of ſinnes?

The (f) aboliſhing and taking away of all our ſins by his death.

What is the imputation of righteouſneſſe?

The (g) reckoning of Chriſts righteouſneſſe vnto vs & the taking it for ours.

What is ſanctification?

A freedome within vs (h) from the bondage of Satan, and reſtitution of vs to a godly life.

What are the partes of it?

Mortification and quickening (i).

What is Mortification?

The reſtraining & ſubduing of our natural corruption and refraining from all euill (k).

VVhat is quickening?

A renewing of vs to newneſſe of life, whereby we delight in doing good (l).

So much of Redemption.

VVhat is Interceſſion?

It is that (m) worke, wherby Chriſt, ſitting at the right hand of God his father, taketh away all the pollution that cleaueth to our good workes: which dependeth vpon the merit of his paſſion.

Hitherto of the Prieſthood of Chriſt.

VVhat is the kingdome?

That (n) wherby his prieſthood is made effectuall vn-

c Rom. 3, 5, 25, 26, 27
2, Cor. 5, 19, 21

d 2, Cor. 5, 20, &
6, 2.
1, Ioh. 1, 6
e Dan. 9, 24, 25, 26
27
Act 13, 38, 39
Rom. 4, 6, 5

f Col. 2, 13
1, Ioh. 1, 7, 9
Heb. 9, 28, & 10, 2
& 2, 14, 15

g Col. 1, 22
Rom. 5, 18, 19

h Rom. 6, 12, 2, 9
1 Cor. 2, 20

i Eph. 4, 22, 23, 24
Col. 3, 5, 10

k Rom. 6, 3, 4
Col. 3, 5

l Rom. 6, 4
Col. 3, 10, 12

m Rom. 8, 34
1, Pet. 2, 5
Ezek. 19, 28

n Luk. 1, 32, 33
Ezek. 34, 24

to

to vs, yea without the which, al the actions of his prieſthood are to vs voide and fruitleſſe.

What haue we to conſider in his kingdome?

o 1, Cor. 15, 25, 26 27, 28 Mat. 25, 34. 31, 33. 41, 45

First, the gouernment of his Church in this (o) world. Secondly, his laſt iudgement in the world to come, frō which all the meanes of applying and making effectual vnto vs *Chriſt* and all his benefits do come.

Wherein conſiſteth his gouernment in this world?

p 1, Th. 5. 19, 20 Act. 10, 44

In (p) things, and in perſons.

What are the things?

Partly inward, and partly outward.

What are the inward?

q Gal. 1, 2, 3 1, Tim. 1, 14

The (q) ſpirit of God which is giuen by the outward.

What doth the ſpirit of God worke in the godly?

r Eph 2. 8

(r) Faith, wherby I take hold of Chriſt with all his benefits.

What is Faith?

ſ Acts, 16, 31 Gal. 2, 20. & 3, 26 Iohn 6, 15

A (ſ) perſwaſion of the fauour of God toward me in Ieſus Chriſt.

How do you know that you haue true faith?

t Rom. 5, 1, 2, 3 8, 1. 3. 24 Eph. 2, 6 Col. 2, 1, 2, 3

By the fruites thereof; (t) Reconciliation and Sanctification, which haue beene already declared.

So much of the Inward.

What are the outward things, wherby the ſpirit is giuen?

They are either thoſe which God giueth vs, or which we hauing receiued from God giue vnto him againe.

What are the things which God giueth vnto vs?

The word of grace before named, and the dependants thereon.

What is the word of grace?

u Marke 9, 23 Act. 16, 31, 32, 33

(u) Beleeue in Chriſt, and thou ſhalt be ſaued: the which alone beſtoweth the ſpirit of adoption.

Rom. 3, 28 x Mat. 18, 15 1, Cor. 5

What are the dependants of the word?

The Sacraments, 1. *Cor.* 10. 1. 2. 3. 4. and the (x) cenſures.

What is a Sacrament?

A more ſinall, effectuall, and ſenſible inſtrument, then

the word alone: whereby Christ with all his benefits is offered to all in the Church, & receiued onely of the faithfull.

How many Sacraments are there?

Two: Baptisme, 1. Cor. 10. 1. 2. 3. & 12. 13. and the Lords supper.

What is Baptisme?

A (b) seale of our entrance into Christianitie.

What is the Lords supper?

A (c) seale of our growth and continuance in Christianitie.

So much of the Sacraments.

What are the Censures?

They are iudgements giuen for ratification of the word and Sacraments abused.

Of how many sorts are they?

Two, (d) corrections and (e) punishments.

What are corrections?

They are either in word, or in deede.

What are they in word?

They are chidings or rebukes of the Church for sin: & they are either (f) priuate by one first, and then by two or three at the most, (wherof, he that first admonisheth must be one) or (g) publike by the whole Church.

What are they in deede?

The (h) suspension frō the sacraments, or (i) excōmunication from all the benefits & society of the church.

What are the punishments?

An euerlasting curse, called (k) *Anathema Maranatha* pronounced against the wicked, vpon the sinne against the holy ghost.

So much of the outward things that God giueth vs.

What are the outward that we hauing receiued giue to God againe?

They are vowes and prayers. (l)

What is a vow?

a Rom. 4, 11
Gen. 17, 11, 12
Mat. 20, 26. & 28 19.
b Mat. 28, 19
Acts, 8, 37
c Mat. 26, 26
1, Cor. 10, 23
d Mat. 18, 15, 16
1, Cor. 5
2, Cor. 16, 22
Iam. 5, 14
2, Tim. 4, 14.
e Mat. 18 15, 16.
Leuit. 18, 17
f 1, Tim. 5. 20
Mat. 18. 17
g Num. 12 14
Deut. 33, 6. 7
h Mat. 18. 7
i, Tim. 1, 20
k 1 Cor. 16, 22
l Psa. 50. 13, 14, 23 66, 13, 14.

A solemne promise to God of some lawfull thing that is in our power, for the confirmation of our faith and testifying our thankefulnesse to God.

What is prayer?

It is a calling vpon God in the name of Christ, for the more ample and full fruition of the good things wee haue need of.

What is annexed to prayer?

An holy fast or feasting.

What is an holy fast?

k Luke, 2 3, 14 l Leuit. 23, 27, 28, 29 Ioel. 2, 12 m Mark. 16, 2 Luke, 24, 1

It is (after preparation, (k) common to all holy rests) an abstinence, frō the (l) morning of the day of the fast vnto the (m) morning of the day following, from all earthly comforts, so farre as necessitie and comelinesse wil permit; to the end that our selues being humbled and cast down, we may more feruently call on God, either for the obtayning of some singular benefit, or to auoyde some speciall punishment.

It seemeth you make it vnlawfull for those that fast, to eate any thing during their fasting.

Not so, if for helpe of weakenesse the taking of meate be moderately and sparingly vsed.

What is an holy feast?

n Zach. 8, 19 Hest. 9, 17, 18, 20, 21, 22. 30, 31 o Math. 6, 9 Luk. 11, 2

A (n) solemne thanksgiuing for some notable benefit obtained of God: specially when wee haue obtained it, by a fast before.

Are we limited and bound in certaine, how and wherein to pray?

Not alwayes: but we haue a perfect patterne of prayer of all kinds, in the (o) Lords prayer.

What be the parts of the Lords prayer? Two: { The preface, / The prayer it selfe.

What is the Preface?

Our father which art in heauen.

What are we taught in the preface?

To come to God as to a father with boldnesse, and yet with

with reuerence of his Maieſtie that filleth the heauens.

What doth the prayer containe?

A forme of requeſt and thankſgiuing.

What are the parts of the requeſt?

They are of two ſorts: whereof the firſt three being of the firſt table doe concerne God: the other three being of things that cõcerne the ſecond Table, belong to our ſelues and our neighbour.

What is the firſt of thoſe three that concerne God?

Hallowed be thy name.

What is the ſumme of this Petition?

That in all things God may be glorified.

What is the ſecond?

Thy kingdome come.

What is the ſumme of this?

That the kingdom of our Lord *Ieſus Chriſt*, both by the inward working of his ſpirit, and alſo by the outward meanes, may be enlarged daily vntill it be perfected at the comming of *Chriſt* to iudgement.

What is the third?

Thy will be done, in earth as it is &c.

What is the ſumme of it?

That obedience be giuen to God, vntil we be as the holy Angels.

So much of theſe that concerne God.

How are they diuided, that concerne our ſelues and our neighbour?

Into 2. ſorts: { 1. Touching things of this life. 2. Touching things of the life to come.

What is the Petition concerning the things of this life?

Giue vs this day our daily bread.

What is the ſumme of that?

That God would prouide not onely for our neceſſities, but alſo for our Chriſtian and ſober delight, according to our calling, and the bleſſing of God vpon vs: with this exception (if it be his good pleaſure).

What is the former of them which belong vnto the life to come?

Forgiue vs our trespasses, as we forgiue them that trespasse against vs.

What is the summe of it?

In it we pray for iustification, which standeth in the remission of sinnes, and imputation of the righteousnesse of *Christ*.

What is the latter Petition?

And lead vs not into temptation, but &c.

What is the summe of it?

In it we pray for sanctification, which stãdeth in mortification and quickening.

Hitherto of the Petitions.

What is the thanksgiuing?

For thine is the kingdome, the power and glorie, &c.

What is the summe hereof?

That we ground our assurance of obtaining our prayers in God, from whom all things we aske do come, & to whom therefore all glory must returne.

What doth this word (Amen) signifie?

It is a note of confidẽce (q:d:) so it is as we haue praied.

So much of the things.

What are the persons.

The Church.

What is the Church?

A company of those which are (o) in Christ.

What are the parts of the Church?

They (p) which haue preheminence in the Church, & the rest of the body of it.

What are they that haue preheminence in the Church?

They are either (q) gouernours, or helpers.

What are the rest of the body of the Church?

The people that are gouerned.

What is their part?

o Ephes. 1, 3
Col. 1, 2, 3, 27

p Phil. 1, 1
Heb. 13, 17

q 1. Tim. 5, 17
Heb. 13, 17
1 Thes. 5, 12, 13
1 Cor. 12, 28

To

To yeeld obedience, (a) to the gouernours in all lawfull things. a Phil.2.3 Heb.13.17

Hauing spoken of Christes kingdome in this life, it followeth to speake of the same in the latter day.

What is that day of iudgement?

It is (b) as it were the great Assises, wherin euery one must appeare, and be either acquitted or condemned. b Rom.14.10 2 Cor.5.10

What are we to consider in this iudgement?

Two (c) things. 1. The tokens going before. 2. The manner of it. c Mat.24.29.31

What are the tokens going before?

(d) Diuers, but the neerest vnto that are the darkening of the lights of heauen and the roaring of the sea. d Mat.24.29 Luk.21.25

What shall be the manner of it?

An (e) Archangell shall make a mighty voyce by the strength of *Christ* then comming in the clouds: wherby the dead shall be raised, and the quicke changed all in a moment. e Iohn 5.28.29. 1.Thes.4.16.

What shall then be done?

The Angels shall gather and present, (f) before *Christ* in the ayre, the faithfull on the right hand of *Christ*, & the wicked on the left. f Mat.25

Being so ranged what shall then be done?

Christ (appointed the Iudge of all) will first giue sentence of life eternall vpon the faithfull.

Why will Christ *first giue sentence vpon the faithfull?*

That they being first acquitted may be (g) assistant to him, in iudging the wicked to euerlasting death. g Mat.19.28 1.Cor.6.2.3

What shall be the execution of the iudgement?

That the (h) wicked shall be cast into hell, by the Angels, who shall (i) carry the faithfull into heauen, (k) there to remaine with Christ for euer. h Mat.13.42.43 i Luk.16.22 k Iohn.17.24 1 Thes.4.17

FINIS.

Comfortable Meditations vpon the name of God, ſet downe in the 34. of Exodus.

[a] Pſal. 42,5 — MY ſoule what moueth thee to be ſo ſad (a)?
[b] pſal. 37,3 — Truſt in the Lord, and of him haue no doubt (b),
[c] pſal. 27 8 — Seeke thou his face, (c) his fauour maketh glad (d).
[d] pſal. 27. 14. & 51,8 — His name an ointment ſweet, is powred out (e),
[e] Cant. 1,2 — It is a Tower, (f) a Rocke, and Refuge ſure (g),
[f] pſal. 18,2 — Whereto the righteous runne and are ſecure (h).
[g] pſal. 119, 114
[h] prou. 18, 10 — If that afflictions, trouble, or diſtreſſe
[i] pſal. 40, 12 — In body goods or name, vpon thee lye:
[k] pſal. 69, 20, 142, 4 — Let them be great, or ſmall, long, more or leſſe (i),
[l] pſal. 34, 1, 7 — And thou canſt ſee no helpe, or remedie (k):
[m] pſal. 40, 1. & 42, 5. — Fret not (l) but patiently waite, on Gods will (m):
His Name is ſtrong (n), and al-ſufficient ſtill (o).
[n] Exod. 34, 6
[o] Gen. 17, 1
[p] Mat. 11, 28 — Although thy ſinnes be manifold, and great,
Whoſe heauy waight doth wearie thee full ſore (p),
[q] Luk. 15. 20, & 21, 22 — If thou repent, he is eaſie to intreat (q),
He is Mercifull (r), and hath beene euermore (ſ),
[r] Exod. 34, 6 — And will not faile thee (t) of thy ſinnes to eaſe (u),
[ſ] pſal. 118, 1, &, 136. — Ther's no ſuch God, for mercie doth him pleaſe (x).
[t] Heb. 13, 5, — Grant, thou haſt nothing wrought in word or deed,
[u] Mat. 11, 28 — That might deſerue his mercy on thy part:
[x] Micha. 7, 18 — Do not thou faint therefore, or doubt to ſpeed,
[y] Exod. 34, 6 — He Gratious is, (y) and loues without deſert (z).
[z] pſa. 103, 13 — He is a Father (a), O come taſte and ſee (b),
[a] 1. pet. 2, 2 — How ſweet he is, and how he loueth thee.
[b] pſal. 34, 8,
[c] Epheſ. 2. 3, 4

Be

Be it thou art so farre from doing well (d),
That thou hast iustly stirred him to're (e),
And for thy sinnes might throw thee downe to hell (f),
One teare from grieued heart, will quench that fire (g).
To anger he is slowe (h): *though thou be vile,*
And when it comes, it tarries but awhile (i).

VVhat though thy prayers be but weake and fewe (k),
And not so mightie as Elias *were (l),*
And thine affections like the morning dewe (m):
If they vnfained be, yet neuer feare (n):
All such infirmities God will let passe (o),
He great in kindnesse is (p) *and euer was.*

But I haue waited long, and also prayd (q),
And yet no comfort from him I can finde.
Still hope in him, and be not thou dismaide,
And in the end, he will shew himselfe full kind.
For he abounds in truth, *and cannot lie:*
What he hath promised, he will not denie.

But time is past: may not I come too late?
Hath he of mercy such abundant store?
None euer failed that came to his gate,
And Mercy hee reserues for thousands more.
For as the bodie of the sunne, is but one,
It giueth light to all, yet wanteth none.

Graunt that thy sinnes are not as others be,
But thou committed hast presumptuous sin,
Thy nature all corrupt, both roote and tree,
And sinnes of custome thou hast liued in:
He doth forgiue, forget, *and eake set free,*
Transgression, sinne, and all iniquitie.

What though the wicked do thee much assaile,
And sore against thee, and the Church are bent:

[d] Exod. 34. 6
[e] Psa. 103. 8, & 141, 8
[f] Nahum. 1, 3
[g] Psa. 30, 5, & 103, 9
[h] Esa. 40, 7, 8
[i] 2. Cor. 4. 17
[k] 1. King. 17, 1. & 18, 1, &c.
[l] Iam. 5. 16. 17
[m] Hos. 6, 7
[n] Psa. 119, 80
[o] Mich. 7, 18
[p] Exod. 34, 6
[q] Psa. 103, 8

[f] Nah. 1,2,3 *And God doe ſuffer them for to preuaile (f),*
[g] Exod,34.7 He will not iudge them to be innocent (g):
[h] Pſal.79.6, 10 12,& 140,12 But ſure will viſite their iniquitie (h),
Vpon their children to the fourth degree.

[i] Exod.34,6,7 *Sith he* Iehouah *is (i), and changeth neuer (k),*
[k] Mal.3.6 Strong, gratious, merciful, to anger ſlowe:
[l] Iames. 1.7 *The ſame this day, as yeſterday, and euer (l),*
[m] Heb 13.8 Kindnes, & truth, as from their fountaine flow (m),
[n] Reu.1.8 Forgiuing ſinne, and in his iudgement iuſt (n),
[o] Pſal,9,10 *All that doe know his name, will in him truſt (o).*

IOHN GYLL.

In Diuinum Concionatorem.

Gratia te diuina beat, dilecte Iohannes
Dodi; dilecte Deo, dio dilecte popello.
Lux tua ſic lucet, lux vt diuina per illam
Luceſcat; fugiant & (eâ ſplendente) tenebræ:
Banburga regio num tanta vt luce fruatur
Sola? nec inuideo: verùm non ſola fruetur.
Hinc pietas, hinc alma Themis floreſcere paſſim;
Impius, iniuſtuſq; (ô ſi!) flacceſſere ſenſim.
Non tamen ex meritis hominum, ſed ſanguine Chriſti,
Eſſe doces vitam (lege atteſtante) fideq;.
Quarum cùm iuſtâ trutinâris noſtra bilance,
Lege periſſe, fide nos at vixiſſe probaſti.

W.W.

THe God al-wiſe, that firſt theſe lawes did make,
Within ten words lockt vp a maſſe of Treaſure:
This Booke vnlocks them, Reader, for thy ſake;
That thou mightſt fetch thence iewels at thy plea-
If thou be thankleſſe for ſo good a paine, (ſure.
Tho'art thrice vnworthy Reader of the gaine.

W. W.